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OBLIGATION TO THE HEATHEN.

I am debtor both to the Greeks, and to the barbarians ; both to the wise and to the unwise. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.—ROMANS 1: 14, 15.

In this language we have graphically represented the moral attitude of an honest Christian. Without the least reserve, or equivocation, and in a manner that cannot be misunderstood, he defines his position with reference to an important, practical question. This he does by a simple statement of the facts.

THE ACKNOWLEDGMENT.

1. *An obligation.* "I am debtor." He says nothing here of the manner in which the obligation was incurred. That we learn from his concessions elsewhere. His statement does not specify the nature of the obligation, as legal, or moral, or both. He *feels* its pressure, and is not ashamed to own it. Without a qualifying word to modify the impression, or to alleviate responsibility, he honestly admits the fact. Whatever the origin or nature of the obligation, it is perfect.

2. *Its extent.* "Both to the Greeks, and to the barbarians; both to the wise, and to the unwise." By this he means, all classes of men—especially all classes of the pagan world. His creditors are numerous. Some of them he has seen; millions of them he has not seen, and never will see until he shall meet them before the judgment throne.

THE DECLARATION.

He declares his readiness, according to his ability, to discharge his obligation in a specific case. "So, as much as in me is, I am ready to preach the gospel to you that are at Rome also." His morality is not of the kind that recognizes an obligation in the *general*, and disregards it in the *particulars*. Individuals are his creditors, and to as many of them as he can reach, directly or indirectly, he shall pay what he owes. He is not certain that he shall ever see Rome. Yet, like an honest debtor, he says, "I am ready." He is particularly desirous to fulfil his obligation at that point, and if Providence shall open the way for a visit to the metropolis of the world, it will be promptly done.

If hindered in that direction, he will not be idle, or feel that his obligation to pay is diminished. The world is before him, and if he cannot meet his engage-

ments at Rome, he can, perhaps, in Spain or Macedonia, in Greece or Asia Minor. "I am debtor, and shall act accordingly just where my Master renders my creditors accessible."

THE PROOF OF SINCERITY.

Now examine the conduct of the man who makes this acknowledgment and this declaration, and see if all is not consistent with his statements. Did he ever say or do a thing that even remotely contradicted them? Where is the discrepancy between his profession and his practice? Did he not labor, and deny himself, and suffer, like one who felt himself under obligation to the heathen, and was determined to do his utmost toward its fulfilment? Where do you find him doing any thing else?

In a manner quite unexpected, he afterwards visited Rome. He had no means of his own to pay the expense of the journey. His brethren did not provide the means. He was anxious and ready to go. His Master so arranged it that his creditors should pay for his passage. When there, did he repudiate his obligation? Did he spend his time in the Eternal City, as many of his boasted *successors* have since spent theirs on that interesting spot? He was a prisoner awaiting his appearance at "Cæsar's judgment-seat," and if any man might be excused from the discharge of such an obligation as he recognized, certainly he might have been. Yet, "two whole years in his own hired house," "with a soldier that kept him," he "received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence." There was proof of his sincerity.

THE EXPLANATION.

Was the relation of this Christian brother to a depraved, impenitent world, peculiar? The *mode* by which he was to discharge the duties of the relation may have been such; but was he *debtor* to the heathen in any sense in which both the writer and the reader of these pages are not debtors? The answer to these questions will depend upon the answer to others. How came the apostle Paul to be under obligation to convey the gospel to those who had it not? What had they done for him to create on his part such indebtedness?

Perhaps you will say, "He reasoned as a *man*. He understood that God had made of one blood all nations, and had established among them the law of affectionate brotherhood, and required of each individual, according to his ability, to promote the best interests of every member of the family. If, then, he regarded the gospel as a true good, which the heathen needed, he was bound by the obligations of a common humanity to communicate the gospel as widely as he could."

Very well; the argument is valid. But was *he* peculiarly bound by that law? Do not *we* sustain the same relations to the great family of man? Have not *we* the same gospel; and do we not, at least in theory, admit that it is a real good which the heathen need? Are we, then, less debtors than he? Our facilities for the communication of the gospel are immensely greater than were his. Providence has opened to us the whole pagan world. Are we *ready* to meet our obligation at every accessible point? If Paul were now here, how would he treat the subject of missions to the heathen?

But there is another view to be taken of the basis of obligation. Jesus Christ had done much for this apostle; redeemed him at great expense, regenerated

him by the Holy Spirit, pardoned all his sins, adopted him into the family of God, and made him joint-heir with himself to the heavenly inheritance. In this way an obligation was created to the Savior, which the convert felt and acknowledged. Hence the inquiry—"Lord, what wilt thou have me to do?" In reply, he was told to go to the Gentiles, and publish to them the gospel of salvation. From that hour he understood how and where to fulfil his obligation. Christ had transferred his claim to the heathen, and thus made Paul *their* debtor. Accordingly, he regarded them as his creditors, and his labors and sacrifices show that he endeavored faithfully to meet the demand.

What, then, was there peculiar in his *relation* to the heathen? Was *he* their debtor in any sense in which *you*, Christian reader, are not a debtor? Has not Christ redeemed you by his blood, renewed you by his Spirit, pardoned you as an act of free favor, and given you all the privileges and hopes of a believer? Are you not as much bound to love and serve Christ, as was the apostle Paul? Has not the Savior required you to fulfil your obligation to him, by efforts for the salvation of the heathen? Paul was instructed to pay the debt in a certain way. The *way* in which you are to do it may be different; but the *end* is precisely the same.

If I owe you for service rendered, or favor bestowed, I am *your* debtor. You have a right to say whether I shall discharge the obligation directly to yourself, or to some other to your order. You make your will, and direct that I shall pay the debt to the poor of the county in which you *live* and die. Thus the poor become, by your bounty, my creditors. My obligation is not changed by the transfer of your claim.

Much, my dear fellow-disciples, do we owe to the Redeemer of our souls. We have repeatedly and publicly acknowledged the obligation. We have promised to do his will, whatever it may be, and however indicated. He has left on earth a testamentary document, prescribing *how* we shall fulfil our obligation. He has made a donation of his claim to the world for which he bled and died; and now he says to us, "Preach the gospel to every creature. Inasmuch as ye do this, ye fulfil the conditions of your indebtedness to me."

CONCLUSIONS.

1. *What we do for the salvation of the heathen, is not to be regarded as charity.* We are their debtors. We cannot evade the obligation. Why, then, should we not conform our language and behavior to the fact? Is it charity to pay a debt? We owe it. Why treat it as if payment or non-payment were optional? Why regard this obligation as less binding than any other?

2. *Let us be honest men, and pay our debt.* We cannot plead want of ability, for it is required of a man only according to what he *hath*. What *right* have we to contract other obligations that will interfere with our duty to the heathen? What *right* have we to live in a style that shall disable us from paying a debt long since contracted?

3. *A day of settlement is approaching.* We must all appear before our original Creditor, and answer to the inquiry whether we have been honest debtors, and, according to our ability, discharged our obligations. The heathen will be there to testify to the measure of our fidelity, and we shall be held responsible for every deficiency in duty. How will stand the account of the present generation of Christians? Reader, are not *you* in arrears to the heathen?

REQUISITES FOR THE CHURCH.

If eminent Christian devotedness constitute the great want of the church in its missionary relation, deep humility must be regarded as our first requisite, both on account of that essential deficiency, as well as to prepare us for greater improvement and success in the future. Had we "done all those things which are commanded" us, it would still have been our place to come into our Master's presence, saying, "We are unprofitable servants; we have done that which was our duty to do." Where, then, is the depth of abasement equal to the necessities of the case, now that we have almost entirely neglected that duty? And yet where are the tears of the church on account of that neglect? How much easier is it to find the signs of self-gratulation on account of the little which we have done, than of self-condemnation on account of the much we have left undone? Where are the broken-hearted confessions which should ensue on a thoughtful calculation of the souls which have probably perished, and the revenue of glory consequently lost to the name of God, through our want of fidelity to our trust? Where is the disposition which might be looked for, to ascertain our guilty omissions, and most crying wants, and to take them into the presence of God, and cast ourselves at his feet in order to our forgiveness and improvement? And yet, until these questions can be answered satisfactorily, we have no ground to expect the growing success we profess to desire. The law of the divine economy on this subject is, "He that humbleth himself shall be exalted, and he that exalteth himself shall be humbled." God will not trust those with success who are likely to appropriate the glory to themselves. One of the principles by which he regulates this part of his conduct is, to proportion the usefulness and prosperity of his people according as they are able to bear it.

The next requisite for the church in its missionary capacity is, the due appreciation of the spiritual nature of the work in which we are engaged. Let us remember that our proper work is unique; that our great aim is not the temporal, civil, or social improvement of mankind, but their spiritual recovery to God. But in order to this, we must sympathize with God. This is our only security. And yet how few comparatively do this! How much more frequently do we act from the lowest allowable, rather than from the highest possible, views of Christian duty! How content are we with mere occasional glimpses of the loftier order of Christian motives! as if it were quite sufficient to satisfy us if we can thus assure ourselves now and then of their existence. How seldom do we stand and gaze on our enterprise in the only light in which it is viewed from heaven; as having been revolved from eternity in the mind of God; as asking the universe for a theatre; involving the endless well-being of a race of immortals; requiring the Prince of Life for a sacrifice; and all spiritual natures, even the Infinite Spirit himself, as its only adequate agency; and the coming eternity for the full development of its issues! How little do we sympathize with God on that particular point on which, if on no other, the strongest bond of union might be supposed to exist—compassion for depraved, guilty, suffering souls! Who is there that makes the burden of a dying world his own? that goes about with "great heaviness and continual sorrow of heart," oppressed and borne down by the weight of its woes? Jesus wept over the guilt and obduracy of Jerusalem: who is there prepared to mingle their tears with his over the guilt and impending destruction of a thousand cities wholly given to idolatry? Enoch and Noah, Abraham and Moses, David, and Jeremiah, and Paul, evinced the tenderness and depth of their compassion for men by tears, entreaties, and unappeasable anguish of soul: who is there now that can say, "Rivers of waters run down mine eyes, because they keep not thy law"? Who now is heard exclaiming, "O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people"? Who now asseverates, "I could wish myself accursed from Christ for my brethren"? And yet, until we approach this state of sympathy with God on the spiritual and lofty character of Christian missions, are we likely to be eminently devoted to their prosecution? Will not comparatively trifling acts of service too readily satisfy our feeble sense of

duty? But what could appease the anxiety of him who was accustomed to stand in the counsels of God, and daily to look around on mankind from the moral elevation of the cross, or to view them in the light of the judgment fires—what but his total consecration to the work of their rescue?

A vivid and all-pervading apprehension of the missionary constitution of the Christian church, and of the corresponding obligations of each of its members, is also of the first importance. Until recently, the Christian church was well nigh as local and stationary as the Jewish. And is not the clear apprehension of its missionary design still confined to a small minority? Or, if felt by the many, felt only as a passing impulse, the result of an annual appeal, rather than as a personal obligation and a universal principle? Or, if felt as a claim, felt as one which may be easily devolved, and discharged by proxy?

Now, the constitution of the Christian church supposes that every individual member is prepared to take his post as an agent for Christ. It does not allow the indolent to fold his arms, and transfer his duty to another. It does not permit the fashionable professor to wait till Christian labor becomes genteel. It does not permit the wealthy to buy off his personal services by the bribe of large donations. It requires both—his activity and his donations too. This doctrine of individual Christian obligation must be clearly understood, and generally felt. Until the Christian sees that it is not rhetorically but most strictly true, that *he is not his own*, he will be often acting as if his own will were his only law. Even when he sees theoretically that he is the property of God, unless he remember, at the same time, the subduing nature of that price by which he has been bought, he will often act from a stern sense of duty, instead of feeling constrained by the power of love, and will be tempted to reduce the amount of his service as much as he can, without refusing it entirely, instead of presenting himself a living sacrifice unto God. In addition to this, it is necessary that he should feel that he is redeemed for a specific end; an end which leaves no moment of his time unclaimed, and no property of his nature untaxed. Never, till every Christian feels himself as much ordained to *diffuse* the gospel as the minister is ordained to *preach* it; never, till every church regards itself as a society organized expressly for that diffusion, will its members be aware of its vast capabilities, in the hand of God, for blessing the world! What but this feeling in the hearts of a few has originated all the Christian instrumentality which at this moment is at work? And if a sense of responsibility for personal activity in only a few instances has led to so much, what might we not hope, under God, from the individual and united activity of the universal church?

And is not greater pecuniary liberality wanted? The great current of Christian property is as yet undiverted from its worldly channel. Many of the scanty rills of charity, which at present water the garden of the Lord, are brought and kept there only by great ingenuity and effort. Here and there an individual is to be found who economizes his resources that he may employ them for God; but the very admiration in which such a one is held in his circle implies that he stands there alone. In which of the sections of the Christian church shall we find a spirit of worldly self-indulgence to be only the exception, and a spirit of self-denying benevolence the rule? How small, it is to be feared, is the number of those who really and practically believe that "it is more blessed to give than to receive;" or who truly act on the principle, that they hold their property in trust for God! And hence is it not the fact that our very success in the cause of God is, in an important sense, found inconvenient and burdensome? Do we not, consequently, stand disqualified for extensive usefulness? Is not the great Head of the church himself placed under a moral restraint from employing and blessing us only in a very limited degree? A covetous, self-indulgent community! how can he consistently employ such to convert the world; especially, too, as that conversion includes a turning from selfishness? It is recorded, to the high honor of certain ancient believers, that "God was not ashamed to be called their God." So plainly did they "declare that they sought a better country, that is, a heavenly," and so entirely did they live for his glory, that he could point the attention of the world to them with divine complacency; he could intrust his character in their hands; he could leave the world to infer what he was from what they were; he was content to be judged of by the conduct of his people. Could he leave his character to be inferred from the conduct of his people now? Is there any thing, for instance, in the manner and extent of their liberality, which would remind the world of his vast unbounded

benevolence? They know the grace of our Lord Jesus Christ, that though he was rich, for our sakes he became poor, that they through his poverty might be made rich; but from what part of their conduct would the world ever learn this melting truth? No; in this respect he is ashamed to be called their God. Their self-indulgence misrepresents his self-sacrifice. Their worldly spirit of appropriation is a shame to his boundless beneficence. His character is falsified by them in the eyes of the world. Nor could he honor them in any distinguished manner before the world, without endorsing and confirming that falsification of his character. He is yearning for the happiness of the perishing world; but such, at present, is the nature of his divine arrangements, that he has only the instrumentality of his people to work by, and that is so steeped in selfishness, that his grace may be said to be held under restraint.

The liberality wanted is that which originates in Christian principle. As long as it is subjected to any inferior motives, its defects will be numerous, unavoidable, fatal. It will think highly of its smallest gifts; will be unduly influenced by the conduct of others; will wait for public excitement; and will ever be in danger of diminution, and even of total cessation. Nothing but a deep and abiding conviction of our vast, solemn, subduing obligations to God in Christ, can ever insure that cordial and entire consecration of our property, which his divine commands, and the necessities of his cause, imperatively require. By taking the Christian to the cross, and keeping him there in the presence of the great Sacrifice, he is made to feel that he is not his own, that his costliest offering, could he multiply its value a thousand fold, would be utterly unworthy of divine acceptance; and if called to pour forth his blood as a libation on the altar of Christian sacrifice, he would regard it as an ample explanation of his conduct, to say, with an apostle, "The love of Christ constraineth us."—*Harris*.

WOMAN'S MINISTRY IN MISSIONS.

A MEMOIR OF MRS. HENRIETTA SHÜCK, *the first American female missionary to China*. By J. B. Jeter, Pastor of the First Baptist Church, Richmond, Va. Boston; Gould, Kendall & Lincoln, 59 Washington street. 1846.

The lot of woman is the companionship and the help of man. It was so ordained in the beginning. "It is not good that the man should be alone; I will make him an help-meet for him." And *therefore* was woman made.

This divine appointment and constitution of woman's ministry has never been annulled. God has not repealed it. Man has not made it void, even when he has trampled upon it. Woman has not disclaimed, nor evaded it. It has survived the *fall*. Formed for a ministry of unalloyed blessedness, in an abode of order and harmony and perfect good, woman was also made so as to accomplish a higher service in a troubled and evil world. Sin entered, and death by sin, death physical, death moral; "with woe." But woman, true to the divine arrangement, is true to man. In sorrow as in joy, in labor as in repose, she divides his toil,—lightens his cares,—cheers his solitude,—teaches him gentleness, constancy, charity; soothes his griefs; wipes from his brow the damps of death.

The ordinances of Creation and Providence, which concern woman's ministry, are honored in the appointments of Grace. First in the transgression, woman is first in man's redemption. The Lord has put enmity between her and the destroyer. She is the mother of the Avenger and Deliverer. "She loveth much." "She washeth His feet with her tears."—She is first in the order of agencies for the saving of others. To her, providence and grace alike assign the training of the unformed, the flexible, the trustful infant mind; and her

agency there, being unparticipated, is the more effective. She too has readiest access to her own,—to woman-kind,—the half our race. And with *man*, who does not know her power?

Such is the ministry of woman, as appointed, recognized, fulfilled, and blessed of God. Such has it proved to be, in the history of our race. Nor can it be dispensed with, nor, without harm, be dis-esteemed. It is a part and element of man's social constitution, as given to him by his Maker. And to set it at nought or overlook it, would be as rational as to set at nought any other of the natural laws ordained of God when he made the worlds.

We have been moved to these reflections, partly, by an occasional suggestion, inquiry, or proposition; as if, in the prosecution of the missionary enterprise, whose object is to lift up the *whole* human family to its worthiest state and style, it might be well to forego, at least in the foreign service, the help of woman; as though missionaries would be more laborious and more successful, if disencumbered of woman's presence; as though some of the holiest claims of social life would be less exposed thereby to neglect and outrage; as though, in a work involving at best a fearful expenditure of life and property, a portion of the sacrifice, and that the costliest, could well be spared. We are free to say, that with the sentiments implied in these suggestions, important as they may appear, *we* have no sympathy. They are unauthorized, as we believe, by the gospel of Jesus Christ. They seem to us short-sighted expedients, false in principle, of partial and injurious bearing, the appropriate offspring of precipitancy, of unbelief, of penuriousness, rather than of cool reflection and faith and true philanthropy; wresting from the missionary abroad, in its practical operation, far more than a moiety of his power, even in his own proper sphere; withholding what in its direct efficiency is no mean part of the appointed ministry for the world's conversion; and breaking up or corrupting some of the main well-springs and channels of home supplies; in short, tending to self-destruction; and for all good ends, impracticable.

That cases may arise in which it would be wise in missionaries to enter into their work free from the ties of the marriage state, exempt from domestic cares, and periling no lives nor interests but their own, is not denied; as when some savage region needs to be explored, and the missionary can have no clear conception of what shall befall him there. So too, we concede, missionaries share with other men the right of ultimate choice for themselves, whether of a single or a wedded life. And again, Providence, wiser than man, may sometimes thwart the soberest calculations. A Brainerd, a Henry Martyn, may in this respect, though from different causes, be led in the steps of Paul. And God may seem, in the honor conferred on their solitary career, to have regarded their *reclusion* with peculiar favor. These apostolic men were greatly useful; and greatly honored is their memory. Yet the premises are narrow for broad conclusions. Was their usefulness conjoined *essentially* with their life of celibacy? Or, rather, might not their usefulness have been prolonged and amplified, if, in those sad seasons of weariness and sickness when nature was tasked beyond endurance, they had been timely succored by the faithful assiduities of woman? Moreover, we speak not of exceptions, but principles and general rules.

The subject before us may be regarded in several aspects. Viewed as a whole, the suggestion recurs, already adverted to, relative to the divine economy in man's creation. God is one, of one mind, and of one plan and method of operation; whether as Maker, Ruler, or Redeemer. What is his plan? what

his laws of administration? Has He annulled those laws in man's redemption? In the absence of positive divine enactments, it becomes us to beware how we legislate for ourselves; or rather, we would say, in defiance of divine enactments. The gospel is made for man *as he is*, formed for society, sustaining the social relations of life, designed to be obedient to their claims, and to reap their benefits. God is not chargeable with fickleness, nor inconsistency. He has not put dishonor upon his enactments in the material world by revisions and substitutions in the spiritual. And if, in the boundless riches of his wisdom, He was *competent* to adapt the plan of man's redemption, and the entire working of the plan, to man's condition and the primal laws of his constitution, then, we may be sure, those original enactments are to be reverently observed, and all devices for dispensing with their observance must be as injurious in operation, as they are unsound in principle. Is a departure from God's enactments admissible for an *order* of men? Who authorizes this departure? and on what grounds? If it is the object of the gospel to proffer to man a *whole* salvation, to "sanctify him wholly, in body, soul and spirit,"—to honor and ennoble all the primary relations of man, and to secure to all of them a just observance, it cannot be that this same gospel should authorize, much less require, a disavowal of these relations, and least of all in those who are specially honored to display its nature and benefits to their fellow men. The exception, one would think, if an exception were admitted, would concern those, rather, whose self-appointed service is to break up the harmony of God's arrangements and reduce the race of man to some lower level in the order of being. But let us look at the subject in its particulars.

And 1. As concerns the missionary. He needs the aid of woman, whether we regard the time, the facilities, or the qualifications, requisite for the best performance of the work on which he is sent. He needs a home. Stranger though he is, in a strange land, and stranger, too, in a higher sense, as we ought also to be who dwell by the homes of our fathers, he needs some quiet lodge whither he can retire at times from the sights and sounds of idiotic and brute idolatry, and, surrounded with a few of the conveniences and comforts, the simplest, of civilized life, may recruit his wasted strength, revive his courage, and reanimate his self-sacrificing zeal. He needs a helper to create this home, one who in his stead and with a readier skill shall provide for domestic wants, and save for higher services the time and strength which otherwise they had unavoidably consumed. And can it be questioned, that thus, too, the years of a missionary's life are lengthened out? that instead of three, or five, or ten years, of comparatively unripe and broken toil, he is permitted to add thereto a period twice told, of mature, uninterrupted and successful labor? More than one instance is even now fresh in our memory, where the life of an invaluable missionary has been preserved through the devoted assiduities of the missionary's wife, though it cost her own.

With respect to facilities for missionary labor, they, partly, are the numberless provisions which go to make up the busy routine of woman's employments, and which, in redeeming the time of the missionary for higher duties, as just alluded to, contribute yet more in the precision, regularity, and ease of despatch, with which he is enabled to discharge them. They also relate to the avenues of access to the people. A resident mission family has an early place in the confidence of a community, which a solitary missionary might labor for years to win. The missionary's wife is a passport for him to the hearts even of heathens; a guaranty, unquestioned, of the purity and disinterestedness of his designs.

Above all, the influence of the missionary's wife is greatly valuable for the maintenance and perfecting of *his* missionary qualifications. Trained in the schools, and partially removed for years from the commonest influences of social intercourse, he commences his career, ordinarily, young in the concerns of practical living, even as he is young in years. His character needs to be perfected, needs to be consolidated. And he needs to carry with him, to a land of heathenish customs and institutions, some remembrancer and representative of influences with which he would have been blessed had he remained at home; influences exemplifying the graces of Christian character, and illustrating the excellence to which sanctified human nature may attain;—some one, who shall be to him, at once, a model, encouragement and incentive for his personal discipline, and not less for the instruction and elevation of those to whom he may come.—Shall we add, he needs, and may eminently need, a helper in times of trouble. Troublous times will come, which no prudence can forestall; times of temptation, that shall task the sternest integrity to endure. Let God's appointed helper be at hand. Dependence is the law of earthly life. It is recorded of the Son of God—the *Son of man*—when he had endured a protracted period of sore temptation,—“Behold, angels came, and ministered unto him.”

(To be continued.)

American Baptist Missionary Union.

INSTRUCTIONS TO MR. LORD.

The Rev. Edward C. Lord was set apart to missionary service in China, under appointment of the Executive Committee, on the evening of Dec. 30, in the meeting-house of Oliver street Baptist Church, New York. Prayers were offered by the Rev. Messrs. C. G. Sommers and J. L. Hodge, and addresses made to the congregation and the missionary by Drs. W. R. Williams and S. H. Cone. The Instructions were read by the Corresponding Secretary. The occasion was deemed a suitable one, especially in view of the recent change of our organization, to direct the attention of the candidate to the nature of his commission, and the mutual relations and responsibilities involved in it. Allusions were also made to some of the essential features of the Missionary Union. The subjects are of general interest, and we have concluded to give them a place in our missionary register. We regret that we have not been able to procure the very appropriate and valuable addresses of Dr. Williams and Dr. Cone.

THE COMMISSION.

The appointment you have received primarily, as we believe, from Him to whom it has been given “to be the head over all things to the church.” You “neither received it of man, neither were taught it, but by the revelation of Jesus Christ; even as it pleased God, who called you by his grace, to reveal his Son in you, that you might preach him among the heathen.” The laying on of the hands of the presbytery at the time of your ordination, and now in your designation to the missionary work, is mainly a recognition of the fact of your prior ordination and designation by Jesus Christ the Lord; both your Lord and ours.

This primary derivation of your commission from Christ, to preach the gospel among the heathen, determines also the authoritative source of your instructions, as to what you are to preach, and to whom in the first degree you are held responsible. You are to preach the preaching that *Christ* has bidden you. You are his ambassador, to

deliver the message which he sends by you. And to him you are to bring back your report of all that you shall say or do in his name and on his behalf. No man or body of men can come between you and him. With him you have to do. Receive, then, *his* instructions ; they are in the volume of his written word. Study that word ; meditate upon it, with fervent prayer for the enlightening influences of his Spirit ; and *whatsoever that word teaches you*, teach to others, as one that must give account ; neither taking from it, nor adding thereto ; teaching “ *all things* whatsoever Christ has commanded you.”

But subordinate to this divine commission, yet not less real, and in its right interpretation as truly sacred, you hold a commission from us, your brethren. In other words, the American Baptist Missionary Union have also given you a commission, to preach, on their behalf, to whomsoever you may have access in China, the gospel of Jesus Christ. This commission you have accepted at their hands ; and by accepting have entered into relations with them, voluntarily, which are not to be lightly sundered ; and have taken upon you obligations (reciprocal), which are of binding force so long as the relations to which they belong, continue.

In this commission are involved three things.

And (1.) The *singleness of the object* for which you are sent.

One thing you have to do, — to make known the religion of Jesus Christ. This you have avowed to be your exclusive object ; this the work for which Christ himself has counted you faithful ; but superadded to this, is the charge received from us ; — a charge which we are bound to give and to enforce, both by our sense of fitness, and of duty to Christ and the heathen, and by the explicit terms of our confederation. “ The single object of this Union shall be, to diffuse the knowledge of the religion of Jesus Christ, by means of Missions, throughout the world.” To this compact should be given, unquestionably, a liberal interpretation. “ To diffuse the knowledge of the religion of Jesus Christ ” involves, of course, the doing of all that is indispensable thereto ; and, of right, all that is most subservient to it, whether it be mediate only, or of direct account. The religion of Christ is to be made known — known to heathen minds. To these minds the missionary must find access by language — language familiar to them, oral and written ; access not barred by distrust, nor hate, nor popular superstition. And he must arouse these minds, and train them to thought and knowledge. All this implies not simply the annunciation of the religion of Christ, but processes multiplied and various ; and in prosecuting them there must be allowed to the missionary a large discretion. Nevertheless, the end, the aim of all, is single. The missionary, in all his studies, in all his labors, in all his intercourse with men and brethren, with government or people, whether of his own native or of his adopted country, tests the propriety of his doings by their relevancy to his one design. He seeks, as did the first great Missionary, the exemplar of all succeeding missionaries, — “ to finish *the work* which was given him to do.” “ And how is he straitened till it be accomplished ! ”

Again (2.) You are “ to diffuse the knowledge of the *religion of Jesus Christ*.” The religion of Jesus Christ ; what is it ? What are its principles — its doctrines — precepts ? — what is religion ? — who is Jesus Christ ? These words are not mere sounds : they have a meaning ; — a meaning definite and understood. It is the religion of Jesus Christ as understood and held by those who have associated *in this Union* to diffuse it ; *whose understanding of it you know*, and by whom you have consented to be sent : — who, also, will hold you bound by your voluntary compact, as well as by your own avowed coincident acceptance of the religion of Christ, to diffuse the knowledge of it, *thus understood*.

And (3.) It is further implied in the commission you receive from us, that you preach the gospel in *China*. The Missionary Union has, geographically speaking, a

larger scope. It is limited to no single territory ; but every where, as God opens the way, is free to enter. Your field is China ; nor are you at liberty to abandon it without good and sufficient cause. This, too, you voluntarily engage. As Wheelock said of Burmah ; — “ In China would you live ; in China would you toil ; — in China would you die ; and in China would you be buried.”

MUTUAL RESPONSIBILITIES.

Such is the commission you receive from us ; and which you engage to execute. What are the mutual responsibilities which it involves ?

We answer, — Be they what they may, they are responsibilities of brethren and fellow-laborers. We arrogate no lordship over you. One is our master, even Christ ; *we all are brethren*. Our common Lord has given us a work to do, and we all are engaged to do it. Though many members, we are “ but one body.” And all alike are needful.

And further ; These responsibilities, whatever we suppose them to be, are neither to nor of an ecclesiastical, nor a sacerdotal power. The American Baptist Missionary Union, strictly interpreted, is neither a church nor a body of churches. It embodies the missionary life of the churches ; it lives in their life, and in its acts develops their life and power. But as an agency simply, it is a company of individuals, moved to associate for the execution of a common purpose by ways and means agreed upon. The purpose and the means are those which Christ our Lord has set before us ; and as for our Union in regard to them, in the absence of all express provision or restriction, we use the reason that God hath given us and the freedom in Christ wherein we stand. But with respect to you, my brother, your Christian or ministerial character, we have nothing to do, except as concerns your fitness for the work on which we send you, and your faithfulness in its performance. We hold no church authority ; we exercise no church discipline. We leave you partaker of the same freedom which we claim severally for ourselves ; each of us amenable to the church to which we individually belong ; each several church being Christ’s vicegerent for the discipline of its respective members, itself responsible to Christ for its faithful ministration of the trust, and responsible to none but Christ. — Nevertheless, there are mutual responsibilities, and such as may be rightfully enforced, in a rightful way.

And I. There is the responsibility for *mutual faithfulness* to mutual engagements. What your engagements are, we have stated. It is ours, to sustain you in your work ; to send you needful supplies, to sympathize with you, to counsel you, to pray for you and them for whom you labor. These mutual engagements must be fulfilled ; and for their fulfilment we are responsible each to each.

Again II. This mutual responsibility as to faithfulness of cooperation, implies also the right of *mutual observation*, and the duty of *mutual frankness*. This principle holds throughout. We claim as we concede. It is not enough that the work be rightly done ; we have a right to know, and we ought to know, that it be so done. Only let the right be exercised as becometh brethren. Let no place be given to causeless jealousy. Let us regard each other as fellow laborers, honestly striving together for an object to which we are alike in heart devoted ; and as between man and man, if not as Christ’s disciples, let us esteem each other innocent till *proved* to be guilty.

It is simplicity and godly sincerity, my brother, and, resting on these, a *fraternal and generous*, not blind, *confidence toward one another*, that binds together our Missionary Union. We have no bonds of pains and penalties. No fear constrains us, no force compels. We are a *voluntary* Union, composed indeed of such as are under the law to Christ, to aid in giving his gospel to every creature ; — but as touching the mode of

organization, free ; free, in the exercise of a sound discretion, to labor separate ; yet drawn together by our common aim and common sympathies, and by our mutual confidence and love. And this is all the bond we seek, or need. We solicit none to unite with us but such as unite in heart ; we need such helpers only, as can help with a right good will.

But III. The right of mutual observation and inquiry, and the corresponding obligation of fairness and frankness of report, imply a further right of suggestion, admonition, remonstrance, rebuke, and, if there be sufficient cause, of dismissal or withdrawal. It is not a right in form merely, an inoperative right, and without significance or a susceptibility of due enforcement. Your appointment as missionary to China is a permanent appointment, designed to terminate only with life. Nevertheless, it can be made null and void. The body who appoint you, do indeed make no formal reservation of the right of recalling you. This were both offensive and gratuitous, and at variance with the very basis and spirit of our association. The right is not the less, really involved. It is a right involved in every voluntary compact made for a specific end, in the absence of any express stipulation to the contrary. You are sent to China for a specific object ; we are pledged to be fellow helpers with you ; but it is for this end alone. Be you faithful, we must redeem our pledge ; be false to your engagement, we are free. The converse is no less indisputable. If we withhold our sympathies and prayers and pledged support, without just cause, ours is the guilt and shame ; you are absolved.

The correctness of these principles is abundantly plain on their mere announcement. The difficulty is in giving to them a right practical application. And here lies, mainly, the field for the exercise of true Christian wisdom in the conduct of the missionary enterprise. The enterprise is carried forward by the combined and, to a certain extent, voluntary agency of a multitude of minds, all actuated, it is true, by a common impulse, seeking a common object, and subject confessedly to one rule—the law of Christ. But these minds are as diverse as they are multitudinous, and so are their powers of perception and reasoning, their knowledge and reach of thought. This in ordinary cases might not endanger essential harmony. A manly, honorable, and cordial observance of the fundamental law of our association, that, within given limits, *the will of the majority duly expressed bears rule*,—a law recognized alike in our Missionary Union at home, and in all our mission stations,—a manly observance of this law will ordinarily adjust diversities of opinion, so that the prosecution of the great design will not be hindered. The danger comes when interests of highest moment are thought to be involved, when the very object of the enterprise itself is felt to be at stake, when the claims of conscience are brought, or supposed to be brought, in question. Such cases, though not of every day occurrence, do sometimes force themselves upon us, and the vital harmony of our association is thereby placed in jeopardy. What shall be done in those times of earnest and perilous agitation ? How shall they be met ?

Let them be met with an UNFALTERING TRUST IN CHRIST. The cause is his. He knows its exigencies ; he knows our need. He is wonderful in counsel and excellent in working—*mighty to save*. Turn we to him. He will not give his heritage to perpetual reproach, nor suffer his holy name to be profaned among the heathen.

Let them be met with a LIVING, GLOWING CHARITY toward our brethren and associates with whom we differ. They are brethren, they are men ; capable of thought, able to discern betwixt good and evil, error and truth, when rightly set before them ; ardent, we admit ; misguided, as we may believe ; yet honest of purpose, loving the cause we love, and seeking to do Christ's will. Let us judge, as we also would be judged ; do, as we would that they should do to us.

Let them be MET WITH TRUTH. Let there be light. Let us come to the light, and let our works be made manifest, that they are wrought of God ; and in the fear

and the love of God. And if our brethren be in darkness, let our light enlighten their darkness.

And let us *not be weary* of well-doing. Let patience have its perfect work, that we may be perfect and entire. Let our moderation be known unto all men. The Lord is at hand. And thus, whether we gain our brethren, or whether they turn from us, the peace of God shall keep our hearts and minds, through Christ Jesus. Differences may, indeed, end in division. How can two walk together, except they be agreed? But even this may be the lesser evil. Better to separate, than devour each other. The land is before us. Do you take the left, then I will go to the right; or do you depart to the right, then I will go to the left. And the Lord shall judge between us, when he cometh to take account. "These things I have, in a figure, transferred" to ourselves; but they are principles not of private interpretation, and are applicable also in full force to whatever differences of judgment may arise between you and your missionary brethren.

But we will not dwell on this. We are persuaded better things of you, beloved brother, though we thus speak. What we have said, has been less for admonition than for your confirmation and encouragement. We wish to place in your hands, as well as retain in ours, a distinct and simple, though outline sketch of the basis on which we stand; that hereafter, if there be occasion, you may retrace its outlines, and reassure yourself of its amplitude and stability. We have not the remotest apprehension that the Missionary Union or any of its executives will ever fall out by the way with you: nor that the Mission with which it will be your happiness to be connected, will ever fail to cherish towards you, and towards their brethren at home, the kindest spirit of affection, trust and concord. They are brethren chosen and tried and greatly loved. We send you to join that little company, not with solicitude lest you mar their peace or weaken their hands, but in joy and hope, as a brother of kindred spirit, a true yoke-fellow, meet to go as our messenger to them, and a token of the sincerity of our love.

LIMITATIONS OF RESPONSIBILITY.

There remains to be considered in this connection one other topic, the *proper limitations* of our responsibilities.

We send you to China to evangelize that Christless people. The field is vast, almost illimitable. Millions on millions traverse its plains and waters. Its cities, thronged with moving masses, are numbered by thousands; its towns are cities, its hamlets villages. The living tide of mind sets strong and deep, in its channels worn for ages, like the waters of western seas gathering to take their plunge. Who shall stem that tide? Who turn it back? Who bring those countless millions to cast away their countless millions of gods, and pay their worship to the one living God, trusting in the one and only mediator Christ Jesus? My brother, we prefer no claims upon you for things absurd. We claim things possible — possible with man, possible with the powers and opportunities and means which God gives *you*. We expect things possible with you. We remember that you are but man, one man; — a man even like ourselves, subject to infirmity — liable to weariness, disease and death; a man whom Christ has counted faithful, putting you into the ministry, but nevertheless *mere* man, an *earthen* vessel, though carrying priceless treasure, that the excellency of the power may be of God. And we remember that it is indeed the excellency of *God's* power that must save *one* heathen soul. What we ask and expect of you, is, that you make *full proof* of your ministry; that you minister the gospel as you have opportunity, to man by man. You are a steward of the mysteries of God. It is required that you be found *faithful*. For the *issue*, if you be faithful, you are not to answer, before God nor man.

We, also, have limited responsibilities. Associated in one body and pledged to a common object, we are bound to promote that object, in our associate capacity or as individuals, according to our several ability. No one is pledged for all, nor the whole for one, beyond this measure of ability. Nor is the Board, or the Committee, or any of its executive corps, to be held responsible beyond the means and opportunities made subject to their several control. There *is* a responsibility — a fearful responsibility — in case of failure ; but it must rest on those who come not up to the help of the Lord ; not those who, according as they have received of the Lord, so give.

We have but little more that we wish to say to you at this time. — There is, however, a thought or two, which we would express, if not for your sake yet for our own, and for theirs who are witness to these solemnities. The missionary service on which you are about to enter, though greatly changed in some of its peculiarities since the period of its earlier history, when Brainerd and Swartz and Carey and Martyn and Judson cast themselves as so many martyr spirits into the dark, unknown purlieus of the heathen world, is nevertheless a service, still, with few exceptions, of preëminent hardship and peril. The claims to Christian sympathy, to continual remembrance at the throne of heavenly grace, to succor ever spontaneous, prompt and full, if not so irresistibly forced upon us, are not less real, nor less imperative than in former years. We speak advisedly. On this and kindred points, posted as we have been for years so as to command a wide survey of the missionary field, we feel that we have a right to speak. We speak what we do know. How then do we allow you to go down before us into this crimson battle-field ? How lead you forth with congratulations and rejoicings, as victims garlanded for sacrifice ? Ah, my brother, we need not give *you* the answer. You *see*, you *feel* it. Yours is the post of honor, yours the privilege. The Captain of the hosts of the Lord has called you to his side ; he has girded you with his sword, has placed on your head the helmet of salvation, and bids you *to the charge*. *He counts you worthy*. Fall you may, but in the arms of victory. You may fall, but *shall rise* again, and on your head shall be placed a *crown* such as no mortal hand hath embossed or jewelled, nor earthly combat won ; — a crown of glory incorruptible, “ which the Lord, the righteous judge, shall give you in that day.”

INTELLIGENCE FROM THE MISSIONS.

ARRACAN.—Letter of Mr. Ingalls.

Mr. Ingalls writes from Akyab, under date of Sept. 13, 1846.

Conversion of Mounng Pyoo — Polygamy renounced.

My last to you was mailed in July. Since that time I have had the pleasure of baptizing Mounng Pyoo, a Burman of some promise. As his case has been rather interesting, I will mention a few particulars. He came of his own accord to the mission house some months since, and requested permission to come in. He stated that he “ had heard of the Christian religion, and for several days had felt desirous of seeing a mis-

sionary, but did not know where he lived. He wished to examine the subject fully, and if it was the true religion he should embrace it.” Seldom have I seen a man listen with more interest to the wonderful story of the cross. He came day after day, was soon convinced of the truth of Christianity, and became a serious inquirer after salvation. He subsequently obtained peace in believing, and took a bold stand for the Christian religion.

Like many Burmans, Mounng Pyoo had two wives, one at Ramree and one here. This presented an obstacle to his baptism ; but his mind was made up, and his determination to serve Christ was fixed and solemn. He concluded

ed to give up both of his wives, and ask baptism; he would then go to Ramree and tell the wife there that he had become a Christian; and would offer to marry her, as she was the first he had lived with. He accordingly went, after his baptism, and called upon her. She was greatly enraged; and demanded that he should forsake his new religion. He told her that he could not, unless convinced that he was wrong; he had embraced it from conviction of its truth; but she might call in the wise Burmans, and if they could show him that he was in error, he would abandon it, and return to his old religion. She readily consented. Some of the wisest of her friends were soon collected, and in the presence of a large company this young convert so defended his new faith, as not only, in a short time, to put them to silence, but to convince them of the truth of Christianity. Afterwards, rather than go to law for his property, he relinquished his house to the woman, and parted from her according to Burman custom. He has since been married to the one here, and his wife is now a good "inquirer."

Letter of Moug Net—"When will the teacher come?"

I sent Moug Na Gau a while ago to Ramree, to encourage the native assistants, and obtain correct information regarding their faithfulness in preaching the gospel. I also wrote to them. I was much gratified, on his return, to learn that things are wearing at that station a most encouraging aspect. The assistants both wrote to me in good spirits. The communication of Moug Net I will translate for your perusal. "I, Moug Net, write to you, Teacher, about our affairs, with great pleasure. We remain even till now without backsliding, and are well. Though there is no teacher here, we remain, putting our trust in the most excellent Lord, who is far better than teachers. We were feeling exceeding weak, but now, learning that the teacher will come to Ramree, we rejoice, waiting for your arrival. At Ramree, at the present time, there is *not one opposer*;—there are ten inquirers. We are loving each other, and preaching the gospel to the extent of our abilities. At Kon-deing there are very many inquirers. All the inquirers are saying, with hoping and desiring, 'When will the Teacher come?' At Ramree and the many adjoining villages Teacher Comstock preached the gospel, and now the peo-

ple are like those awakening from sleep. So, if you come, there will be cause for great rejoicing.—Also, at Cheduba the priests have left the kyoungs, and forsaken the idols. All are destroyed and gone. *There*, also, are inquirers. For the above reasons, O teacher, *pray* much for us and the inquirers."

I had written a letter at the same time to Mr. Fink, son of the Baptist missionary, who is in charge of the government school at Ramree. In answer, he says, "You will be glad to learn that the preaching of the gospel has not been altogether without favorable results. I learned a few days ago, from Moug Net and Na Bouk, that about eight *families* have become serious inquirers after the true way to salvation. Ramree does demand a stationed missionary. What appeals can be stronger than the inquiries of the heathen themselves,—'Why does not a missionary come to teach us?' I hope this place will not be long without one." I leave such facts and appeals to speak for themselves. O for the time to hasten when Pauls will arise again in the militant church, who will respond to Macedonian cries! Arracan begins to wear the aspect of a field fast hastening to the harvest. While parts look green, others are white, inviting the reaper. The facts that follow, greatly encourage me.

"Idols good for nothing"—Demand for the gospel increasing.

The civil judge of this province, an Arracanese, calls frequently with his train at our zayat. He says, "The Christian religion is true, and idols are good for nothing." He has long heard of Christ, and knows so much of the truth that he is compelled to make such declarations. Others, head men, come and listen, and seem to feel the force of the truth. But what encourages me the most,—many are under the influences of the Holy Spirit. They come day after day and time after time, and listen to the gospel. Sometimes they stay till past nine at night. The attendance at the zayat is unabated; some days there are hundreds. Among this mass we often find warm opposers, and those who can appreciate the force of argument. The demand for the living preacher is increasing. "Go preach the gospel to every creature," was the great command given to the disciples, and nothing should interfere with its fulfilment. Arracan demands immedi-

ate help. Her demand is more urgent than I can express. And with reference to the class of men demanded—send PREACHERS.

Moung Na Gau, one of the assistants baptized at Ava, and who has relatives connected with the Ava church, wants to make them a visit the coming dry season, and I think of sending him, in order to learn the state of things there.

Two Karens who had attended school here from Bassein and Ong Kyoung, have returned home, and I have written to the destitute Karens of those places, that a teacher is on his way, and that I will endeavor to meet them at their general meeting in January. But how I can make such a tour, I know not. The Lord may open a way for me.

CHINA.—Journal of Dr. Macgowan.

The following journal, though brief, and containing a simple narrative of passing events, will effectually serve, we think, to correct the hallucination, if such there be in the minds of any of our readers, as though the people of China were less degraded, less fatally idolatrous, less in need of the gospel of Jesus Christ, than any other portion of the heathen world. Intelligent, and far in advance of other heathen lands in arts and civilization, its immense population are nevertheless “strangers from the covenants of promise, having no hope, and without God in the world,” even as those who in the days of the Apostles were “worshippers of the great goddess Diana, and of the image which fell down from Jupiter.”

Demons—Popular excitement.

Intense excitement has for some time prevailed in Ningpo and the neighboring villages. Very few people go to bed, but remain watching, beating gongs, burning charms, screaming, firing off crackers, and supplicating the whole catalogue of gods, from the household deity and the god of the kitchen, to the supreme emperor. They suppose the missionaries fabricate *paper men* during the day, which are scattered by them at night, and become demons, making noises on the tops of the houses, and scratching the faces

and arms of those people whom they find asleep.

I find daily mention made of the demons in the journals of my assistants. For example. “At the ‘true God’s temple,’ about twenty people came to inquire. A Mr. Pau spake, saying, ‘Demons are creating troubles throughout the city—do you fear them?’ I said, ‘Demons do no harm to the just. I belong to the class of God’s children, you worship idols;—so we are widely different. The demons and Poosa are pretty much the same. Do you go and worship God, and they will not come nigh you.’ They all said, ‘It is highly proper to worship God.’ A lad said, ‘Our family, the males and females, have been terrified for many days, and are unable to eat; if we worship God, need we fear?’ I replied, ‘Obey the commandments of God and reject all that is false. Pray to Jesus; and instead of demons, you will all have peace and tranquillity.’ All went away pleased.

“6th month, 17th day. Thirty or more came to ‘the true God’s temple’ raving and stamping, saying, ‘Demons are creating distress and alarm, and it is said foreigners have set them off, by throwing paper men about the streets at night.’ Others say the Roman Catholic priests have done it; moreover, several gentlemen have said, ‘The demons come from ‘the true God’s temple.’” An old woman then said angrily, ‘This is the man who sends out the demons.’ The women say this because of our evening prayers, which they call ‘incantations.’

“Next day forty-five men came and asked—‘How is this affair of the demons?’ I said, ‘I have seen none, and therefore do not know.’ Several city watchmen then said, ‘It is reported that foreigners every night practise magic, and also that *you* are a Roman Catholic, and a conjuror of demons.’ Another clamorously said, ‘This man has done this thing for three nights, let us all refuse to hear and believe his doctrine.’ After this many bad things were said against the doctrine, but Jesus has said ‘that all who would follow him must experience the hatred of the world.’”

In our walks the terrified people strike gongs, as we pass their doors, to frighten away any demons we may let off. The excitement is very great. I have been thought guilty of killing people for food and physic. An anonymous placard has been issued, lampoon-

ing the mandarins for not expelling foreigners, who are charged as the authors of this mischief. The mass of the people believe that the emperor knows nothing of the presence of foreigners, and that they reside in the ports by permission of the mandarins, whom they suppose to be bribed by us. Indeed, the natives think there is something mysterious connected with the foreigners at Ningpo,—so that their suspicions and fears are readily excited. At the other ports there are many foreign merchants engaged in trade, but at Ningpo no one is making money, but much is spent in distributing books and medicines. Disinterested benevolence is above the comprehension of all who are strangers to Christianity, exciting only suspicion. I think the excitement has mainly arisen from those inveterate enemies of foreigners, the Canton men. Since the evacuation of Chusan a number have resorted hither, and being without employment are seeking opportunities to create a disturbance. To such a length have matters proceeded that one of the missionaries had a placard affixed to his door, threatening *death* to the foreigners if they did not forthwith quit the city.

Punishing idols.

An unusually long drought has excited the fears of the officers and people, lest there should be a famine, and every device has been resorted to, to procure rain. In the first place the slaughter of *all* animals was prohibited. Then processions followed, carrying idols in sedan chairs, with the sounds of gongs, crackers, etc.—the bearers being in mourning, and others carrying withered leaves and branches of trees. In some of the temples, the idols were taken into the courts and exposed bareheaded to the scorching rays of the sun. In other cases I am told *flagellation* was resorted to, until the images fell to pieces; and there can be but little doubt of the accuracy of the report, for during the last reign, in consequence of a long drought in the neighborhood of Pekin, a petition was sent to the emperor, begging that the idol he worshipped might be broken to pieces. The proposition of the iconoclast was entertained and discussed at court, and finally it was agreed that the idol should be banished the empire. It was accordingly sent beyond the frontiers, never to return.

Fish worship.

There are many who form their opinions of the religious intelligence of the Chinese (unknowingly it may be to themselves) from representations of the academicians of the Age of Reason. I would that all such could witness what is daily taking place amongst the most intelligent, in one of the most polished cities (so called) of the empire. They would see men first in rank and intelligence, the proud Confucianist, and the ignorant priests of the Buddhist and Taou sects, uniting with people of all classes in worshipping *fishes* and *rep-tiles*. It is generally known, that the dragon is the emblem of imperial power and majesty, and indeed may be regarded as the national insignia. Among other attributes, it is supposed the dragon has power over the clouds, and more or less influence in causing rain. In almost all processions a model of this fabulous monster is carried in the streets, and is an object of wonder to the foreigners, who have frequently seen it. They are made of silk, colored to represent stripes and scales, and covering rings placed half a yard apart, and are from eighty to 300, or more, feet in length. The head of this ore defies description. Rolling eyes, huge teeth, and a mouth opened as if it could swallow a shoal of iquanadons, gives it a hideous and terrific aspect; while the tortuous motions which its numerous bearers give by moving the poles on which it is supported, make it appear as if endued with life.

Some lightning was seen playing over a small lake about seven miles from the city. It was therefore concluded that the dragon was there, in the form of a *gudgeon*. A large party went out, and after making sacrifices, caught a gudgeon, and carried it to the city in a noisy procession, to the different temples, where the civil and military officers, literati, priests and people offered sacrifices to it, and supplicated for rain. This was continued for many days, when an *eel* was sent from a lake in the Funghwá district. The same ceremonies were performed before the eel, as before the gudgeon. In the country parts a *toad* is worshipped, which will be tried next by the city people if the drought continues. By some, *serpents* are being worshipped. Truly the people are "mad upon their idols." In my last Sabbath lecture, when I told my hearers that if the whole city were to cast all their idols

into the river, repent of their sins and pray to the true God, they might expect abundant rain, exclamations of surprise burst from the assembly; several said, "It can't be done, it can't be done, it is a difficult thing," etc.

Earthquake.

The excitement about demons was augmented probably from an earthquake which occurred at this place some six weeks ago. It took place a little before four o'clock, A. M., and alarmed every one. The shaking, though not very violent, continued about three minutes. Our house creaked and trembled like a ship under a press of canvass with a strong breeze. It was accompanied with a noise as of a tempest blowing through a forest, though there was a perfect calm at the time. Such phenomena are rare in this province. No earthquake had occurred in Ningpo within the memory of its oldest inhabitants. It occasioned immediate and universal alarm. Gongs, bells, bamboo sticks, drums, fire-crackers, guns, and human noises, were all sending forth their loudest notes until sunrise. Terror was depicted in every countenance; our houses and chapels were crowded with visitors to ascertain the cause, and not a few referred it to foreign magic.*

Infanticide.

I was aware that infanticide was a common crime in some of the adjacent districts, but believed it of less frequent occurrence in this more enlightened city. My opinion however has undergone a change of late, as several cases have come under my immediate observation. One of these was in the house of a near neighbor, and the poor infant was starved to death. I saw the babe a short time before its death, when the parents told me it would not take the breast, nor any nourishment, at the same time refusing to pursue the course I recommended for preserving its life. The bodies of these infants are rolled up in a piece of mat, and thrown under the wall or into the river, where they are often devoured by the dogs.

Pirates.

The navigation of the coast by Chinese vessels has become very danger-

ous from the number of pirates.* These employ themselves in fishing until some junk appears in sight, when she is boarded and robbed, and her crew either mutilated or destroyed. In several instances of late, the pirates have made prisoners of admirals sent against them, and whom they only released on the payment of money. Sometimes these outlaws (who are generally natives of Fokien province) are captured and executed. We saw seven of their heads in our walk one morning, placed in tubs; and a few days ago eleven men passed our house in small bamboo cages on their way to execution at Hangchau. It is a maxim of the Chinese that "under all heaven, there is nothing so valuable as one human life." It is conformable to, and not in violation of this humane maxim, that murder is thus summarily punished by the authorities of this place. And they are right. That is surely a morbid sensibility, a spurious sort of philanthropy, which suffers a murderer to live.

In a letter accompanying the journal, dated September 1, Dr. Macgowan expresses much joy "in prospect of having a colleague ere long." The way is fully prepared, he thinks, for a ministering brother at Ningpo; and that more than one of the natives will be found ready to make profession of faith in baptism, when the reinforcement shall arrive.

Letter of Mr. Dean.

The following extracts from a letter of Mr. Dean, dated Ship Cohota, Sept. 14th 1846, contain particulars of varied interest, which we do not recollect to have seen in his other communications which have been recently published.

Voyage—Islands of St. Paul and New-Amsterdam.

We are now in sight of the head lands of Java. Our course from New York was towards the Cape Verde islands, thence to the Coast of South America near Pernambuco, which we sighted after being thirty-six days at sea; then our course was southerly till we reached the Southern tropic, or the latitude

* A shower of ashes fell at Ningpo in the month of March, probably from some volcano in Japan.

* A poor fisherman dangerously wounded by the pirates, is now under my care.

of Rio Janeiro; we then steered S. E. till reaching the parallel of 38° or 39° , which we kept till about 96° E. Lon. We passed the longitude of the Cape of Good Hope on the 17th of August, being then about fifty-five days from New York. Though this was during the severity of a Southern winter, we suffered less than was feared from the cold, having a prevalence of northern winds and a range of the thermometer in this latitude from 52° to 65° .

After leaving South America, we made, during eleven successive days, the distance of three thousand miles, or a voyage equal to that from Boston to Liverpool. In one instance during twenty-four hours we sailed 300 miles, at times going at the rate of thirteen miles an hour. We were seventy days to the islands of St. Paul and New-Amsterdam. These are two small islands, situated in about 39° South and 79° East. One of these islands is about twelve, and the other about twenty-five miles in circumference, and situated about fifty miles distant from each other. We passed between the two and near to the northernmost one. They are volcanic piles, rising abruptly from the sea, destitute of vegetation, and inhabited only by sea birds, such as albatrosses and cape pigeons, which have attended us in multitudes since we came into the latitude of the Cape. One albatross and several pigeons have been captured with a hook and line, as they lighted astern. The latter are about the size of a wild duck, and their thick downy plumage is spotted with blue and white. The former was of a brown color, having the under side of the wings white. These when extended, measured ten feet from one extremity to the other. These birds are all web-footed, and rise on the wing readily from the water, but cannot rise from a ship's deck. The island of St. Paul, where multitudes of them resort for incubation, has several hot springs, the temperature of the water being so high that, according to published records, persons visiting there have caught fish, which are found in great abundance in the bays and basins on the coast, and without moving from their position or taking the fish from the hook, have thrown it into one of these hot springs, where it was boiled, ready for dinner. There being no fuel on the surface of the ground, nature has provided for the deficiency by heating the furnace with her subterranean fires. This statement, however,

must rest on the authority of others, as I have not been allowed a personal examination of these wonders of nature.

Java—its natural products, inhabitants.

The island of Java, which we have now in sight, is the chief of the Dutch possessions in the East. It lies between 105° and 115° East, and 6° and 9° degrees South, being about 650 miles long and from fifty to 125 miles broad. There is a range of mountains running through its length from west to east, some of whose points rise ten or twelve thousand feet high. The soil classes this island among the richest portions of the world in natural productions. Coffee, rice, indigo and sugar constitute the principal articles of export; but cotton, spices, tobacco, with all the tropical fruits, are found here in great abundance. The coffee plant grows to the height of ten or fifteen feet, and will continue to produce at the rate of a pound or a pound and a half for each plant till it is twelve or fourteen years old; but is unproductive for the first four or five years. The coffee plantations occupy the higher lands, usually from three to four thousand feet above the level of the sea, while the rice fields occupy the low lands on the sea coast and the banks of the rivers. The native inhabitants are Malays, whose language has, not unaptly, been called the Italian of the East. It is written in Arabic characters, learned with comparative facility by foreigners, and by the natives pronounced with rare mellifluence. The entire population of the island is estimated at five or six millions, composed mostly of Malays, with 100,000 Chinese, a few Moors, Arabs and Bengalese, and a few thousand Europeans, mostly Dutch. Their restricted policy in relation to other nations has driven nearly all other Europeans and Americans from their colony and from the employ of their shipping.

The native inhabitants, in common with their neighbors, who speak the same language, are Mohammedans, and exhibit a treachery and cruelty worthy of their creed. The sight of them since approaching their coast, has reminded me of an encounter with some of their countrymen, which during my early residence in the east came near to cost me my life; and men of the same language and religion cruelly murdered and mangled the bodies of Lyman and Munson on the island of Sumatra.

Island of Sumatra.

Sumatra is a large island, supposed to be the original residence of the Malayan tribe, and extends from 96° to 106° East, and from 6° North to 4° South, having the equator passing nearly through its centre. Still, in consequence of the ranges of high mountains passing through it, it enjoys a fine climate, the thermometer ranging from 70° to 85°. The principal article of export is pepper. Some of our American vessels have been captured and the officers killed by the natives, while visiting the coast for pepper. The "Columbia" and "John Adams," under command of Commodore Read, during the early part of 1839 visited this coast, and cannonaded *Kwala Batu* and destroyed the town of *Muckie*, as a chastisement to the people for killing the captain and plundering the American ship *Eclipse* during the previous year.

The island is supposed to produce thirty million pounds of pepper, besides rice, sago and camphor. This latter article is found in the heart of large trees, sometimes four or five feet in diameter, each of which will produce from ten to twenty pounds of pure camphor gum. More may be obtained by boiling the wood. Gold dust to a considerable extent is exported from this island. It abounds also in tigers, deer, elephants, buffaloes, &c. The natives, of whom there are supposed to be two or three millions, are rather below the medium stature, of a brown complexion, black hair and eyes, and *black teeth*. The latter, being regarded by them as a mark of beauty, is artificially produced. Their costume, consisting of a jacket and drawers for the men, and a *baju* or petticoat and short gown for the women, was originally made from the bark of trees. They now import cotton and silk for clothing. They are a beardless race except a moustache, and wear a turban on the head, and a *kris* or dagger in

their girdle, which is a fearful weapon in the hand of a foe.

Christmas Island—Princes' Island, &c.

On Sunday, the 13th day of September, we passed Christmas Island in Lat. 10° 55' South and Lon. 105° 5' East. This island is about ten or twelve miles in circumference, and was seen at the distance of thirty miles, bearing east, at three o'clock, P. M. During the night of the 13th we had a fine breeze, and till eleven or twelve o'clock, made twelve miles an hour; and this morning, at about half past nine o'clock, we heard the joyful tidings of "*Land Ho!*" All hands rushed on deck to look at the welcome sight, and soon we approached a little island near Java Head, called *Pulo Klapa*, or Klap's Island. This is low land, but we came near enough to discover green trees, which cover it abundantly. These were seen by the naked eye, and after looking for three months upon the deep blue sea, it was a luxury to all once more to feast the eye with a sight of green trees. We came this morning also to the green waters, and the line of demarkation was so distinctly drawn that the different colors could be clearly seen at the distance of half a mile. One side the water was of a deep blue, and on the other side of the line, of a light pea-green. Leaving Klap's Island, we came soon in sight of Princes' Island, which is about four miles distant from Java Head, and between these two points we made our passage. This island is ten miles wide and eighteen miles long, having a high point of land in the centre. After passing first, second and third point and several small islands, we came to Angier village, situated in Lat. 6° 3' South and 105° 55' East. The village is surrounded by groves of cocoanut trees, which nearly obscure it from the view. Ships may procure from this place pigs, poultry, vegetables, turtles, fish, fruits, and fresh water. Most American ships consequently call here, both in going to and from China.

Miscellany.

THE TEMPLES OF CANTON.

One who could stand on the Mars Hill of Canton, and address the people with the power and eloquence of Paul, might say, as he did to the Athenians, "I perceive

that in all things ye are too superstitious." The number of different buildings specially dedicated to some object of worship is enumerated to be 124; besides "all the altars dedicated to the gods of the land and

the grain, of the winds and the clouds, of thunder and rain, and of hills and rivers," &c. At all these, offerings are constantly being presented, consisting of all kinds of eatables, as fish, fowls, fruit, sweetmeats, cakes, together with the burning of incense sticks and gilded paper. On the first and fifteenth days of each month, the people resort most to the temples. And on the birth day of their different gods, there are special marks of devotion shewn—by the increased number of worshippers, and the abundance of their offerings. And in many cases the idol is carried out for an airing, attended by a motley company, forming a procession, which marches through the principal streets. The procession is headed by the image, carried in state, with offerings of meats and incense, carried along with it, attended by bands of musicians, priests, boys on horseback, girls in open chairs, men and boys carrying lanterns, streamers and other insignia. Then there are particular seasons of religious festivals, which are celebrated with illuminations and theatrical exhibitions; particular trades and streets have their celebration of their patron idol. These, with the daily worship of their household gods, the worship of their ancestors in the ancestral hall, and at the place of burial, together with the heathen rites at their funerals, make up that confused mass of rites and superstitions which degrade and hold in servitude the Chinese mind.

Many of these temples are large, and are built in the finest style of Chinese architecture, and some of them are richly endowed. The endowments consist generally of land, from which they receive the rent. The other sources of revenue, are the voluntary offerings of their devotees, and especially from the sale of incense sticks, gilt paper and candles. In some temples the superintendent pays for the situation, with a reference to the profits from the sale of these things. It would be impossible to give a particular notice of each of these temples; but it may be interesting to notice a few of the most remarkable. The oldest temple is said to have been built A. D. 250. It is reckoned the richest, having 3,500 acres of land belonging to it. This land was received by donations and legacies. There is a Mohammedan temple in the city, which was first built in the ninth or tenth century. There are reckoned some 3,000 Mohammedans, who are characterized as "those who have no idols and will not eat swine's flesh." There is a temple bearing the name of "The Temple of the Five Genii," connected with which is the following legend:

Five genii, in ancient times, clothed with garments of five different colors, met in this city, riding on rams of different colors. Each of the rams bore in his mouth a stalk of grain having six ears, and presented them to the people, to whom the genii said, "May famine and dearth never visit your markets." Having thus spoken, the genii disappeared, and the rams changed into stone. And these five stone rams are preserved in this temple.

But the most remarkable temple about Canton is one situated on the south of the river, nearly opposite the foreign residences, and generally called the "Temple of Honam." This temple, though so large and well endowed, is of comparative modern origin, as its present magnificence dates back only to A. D. 1700, according to the following legend:

The spot it occupies was first a garden, then a small Buddhist temple was erected several hundred years ago, and continued so till the above date, when a son-in-law of the Emperor Kang-he—the second emperor of the present dynasty, was sent to subdue some parts of this province, which had not yet yielded subjection to the new government. Having accomplished the object of his expedition, he was made governor, with the title of "King of the subjugated South," and received orders to exterminate thirteen villages on Honam, for their opposition to the imperial forces. He had taken up his head quarters in this temple. But before proceeding to his murderous expedition, seeing a fat, sleek-looking priest, he said to him that he could not be so fat if he complied with the rules of the priesthood, and lived on vegetable diet—that he must be a hypocrite, and should be punished with death. He then drew his sword to execute the sentence, when his arm was stiffened, and he could not fulfil his intention. That night a vision appeared to him and told him the priest was a holy man, and must not be slain. The king next morning sought the priest and confessed his crime, when the use of his arm was restored. He then became a devoted follower of the priest. The inhabitants of the thirteen villages soon hearing thereof, applied to the priest to intercede in their behalf, which he did with success, and then, in testimony of their gratitude, they richly endowed the temple with money and lands, and its reputation was established.

Its buildings are numerous, and generally of brick. These, together with the garden, cover seven or eight acres, and are enclosed by a wall. There are about 175 priests now in this monastery. Very few of them are men of education. One of

them, who has been long acquainted with the missionaries, is now a regular attendant upon a bible class, professes to have lost all his former confidence in Buddhism, and intends soon to leave the seat of delusion. May the Spirit of God lead him to the knowledge of the truth as it is in Jesus Christ, the only Savior of the world. The whole number of priests and nuns in idol temples in Canton cannot be much less than 3,000; and the annual expense of these temples and services not much less than half a million of dollars. O, when shall these temples be purified and become the temples for the worship and praise of the true God, and the place whence the pure and elevating doctrines of the Christian religion shall be disseminated, instead of the debasing and degrading follies and superstitions that now enslave the minds of this people. May the Lord hasten it in his time!—*Miss. Chronicle.*

EXPOSURE OF THE SICK AND INFIRM
ON THE BANKS OF THE GANGES.

The "Friend of India" contains, in some of its numbers just received, a letter from the Rev. James Peggs, now of England, in regard to the exposure of the sick and infirm in India; together with a reply which the communication called forth from a native writer. As this reply indicates the state of feeling prevailing on the subject among the more enlightened part of the native population, we publish such portions of it as may be likely to interest our readers. The editor says, in introducing the subject, "It is well known that the superstitious Hindoos who live within reach of the river, consider it indispensably necessary to the welfare of their friends and kindred in the other world, that they should die on the banks of the sacred stream; and pass out of existence with its consecrated water and mud in their mouths, and the name of the gods sounding in their ears; that it is regarded as the greatest calamity for a Hindoo to die in the house; and that no pecuniary sacrifice is deemed too great to secure the benefit of an exit, which is universally considered a sure and infallible viaticum. Government cannot absolutely prohibit this practice, without wounding the religious prejudices of the Hindoos in the most sensitive part, creating a feeling

of intense and perpetual irritation, and of general discontent. The most which it can do, is to endeavor to check the abuse of this practice, by preventing the exposure of those who may be brought down to die from interested motives, or who are exposed through the premature anxieties of their kindred, and who would in all probability recover if they were restored to their homes."

The reply of the native writer contains the following paragraphs.

Before I proceed to give my opinion on the main part of the question, I beg here to dwell on one point, on which I take the liberty to differ entirely with the opinion of Mr. Peggs. He asserts that the exposure of the sick on the banks of the river is the cause of premature death to thousands who might, had there been no such custom, have been restored to health. It is highly preposterous to think, that this exposure is the cause of premature death; for death is inevitable to man, and God has fixed the date for it, before or after which no man dies. It would have been reasonable to say, that the practice of exposing the sick increases the force of the malady under which they labor, and is the cause of every pain and torture.

It is indeed very cruel and inhuman on the part of the superstitious Hindoos to carry a sick relative at a time when perhaps no symptoms of his approaching dissolution appeared, to the banks of the sacred river "Ganges," and thus to expose him to the cold air, when every care to keep him in a state of warmth is required.

We beg to convey our most cordial thanks to Mr. Peggs for the anxiety he has manifested for the speedy and final abolition of this odious system. The suppression of this evil is vitally important and most sanguinely desired by the liberal and enlightened class of the native community.

The Hindoos, as you have already observed, consider it highly indispensable to breathe their last in the sacred stream of the Ganges, and enjoy eternal happiness in the heaven. To die in the house is sinful for a superstitious Hindoo, and which case, if it ever occurs, is regarded the greatest evil for the deceased, and deprives him of the blessings of Bykoont or Paradise.

Every exertion at present, while superstition holds her sovereignty over the minds of the people of this country, to remove the evil in question, would prove abortive.

In conclusion, Mr. Editor, we must wait patiently for the time which will bring to this country a thorough change. The system of exposing the sick and infirm on the banks of the river, will be ultimately terminated in the advancement of the civilization, which is making a rapid progress among the people of India.

SALONES OR SALONGS.

In an account of the proceedings of the Asiatic Society at one of its late meetings, as given by the Calcutta Eastern Star, we find the following notice of the Salongs, near Mergui; and of some of the efforts made for their evangelization.

Among the presentations to the Society was a primer of the Salone language from Capt. Durand, Commissioner of the Tenasserim provinces, accompanied by some account of the people speaking it, a tribe of sea wanderers frequenting the islands and neighborhood of the Mergui archipelago; the Salones being to the sea shores what the Karens are to the mainland forests. The favorite resort of these people is described to be the island of Lampee, where they pursue their trade of collecting the *beche de mer* or sea-slug. Perfectly marine in their habits, their boats to them are houses and carriages, and hence rooted nomadic habits which it will be difficult to eradicate. Major Broadfoot had exerted himself strenuously to conciliate these Salones, and thus induce them to enter on a more settled course of life, conjoining agricultural pursuits to their present employment. One of Major Broadfoot's conciliatory measures we cannot omit to notice: it was the remission of a tax of some three rupees a boat, during the season employed in the collection of the *beche de mer*. As may be expected, the first attempt did not meet with much success, but Capt. Durand thinks a better prospect awaits continued attention to the subject. Mr. Brayton, an American missionary, has been permitted to devote himself to the work of reclaiming and improving the Salones, and the primer presented to the Society is the first result of his exertions. A school has also been opened on Lampee, under favorable auspices, and several have already been taught to read. The frequenters of the islands to the southward of our territories have begun to settle down to cultivation, and a family emigrant from thence to Lampee has furnished a nucleus for social crystallization in that island; followed up by a marked tendency in the Lampee Salones to

embrace the example so set. Interesting particulars are given by Capt. Durand of the habits and manners of the people, in the paper, which was ordered for publication in an early number of the Journal.

CHRISTIAN PERIODICAL LITERATURE IN INDIA.

"A Christian" wishes to know somewhat about religious periodical literature in North India or in the East generally.

In this city we have (monthly) the *Calcutta Christian Observer*, *Christian Intelligencer*, *Free Churchman* and *Baptist Missionary Herald*. The *Observer* is the oldest existing religious journal in North—if not in all—India, and has been from the commencement the steady and consistent representative of evangelic truth and missions. The *Intelligencer* is the organ of Evangelical Episcopalians. The *Free Churchman* is devoted to the interests of the Free Church of Scotland, and especially to its missions in Bengal. The *Baptist Missionary Herald* is a monthly digest of missionary operations in connection with the Baptist Society, more especially in India. In point of circulation the *Observer* takes the lead of its contemporaries. The only weekly paper is the *Advocate*, concerning which we merely remark that it was the first exclusively religious weekly journal started in India, and that it has, in the midst of conflicting interests, and under not a few difficulties, maintained its ground for many a year. The *Calcutta Quarterly Review*, though not exclusively religious, has done good service to the cause of religion.

The *Friend of India* at Serampore, though neither the organ or representative of any religious body, and, generally speaking, devoted to the discussion of important secular matters, frequently affords its widely diffused influence to advocate the cause of missions and religion. The *Evangelist*, a monthly journal in Bengal, and English, is published at Serampore. The object of this journal is to provide a means of instruction for native Christians. At Mirzapur, Upper India, the *Khair-Khwa-i-Hind* is published by the Missionaries of the London Society. It is printed in Romanized Hindi and contains essays and articles of general interest, besides a correct digest of passing events.

Our friends at Madras publish monthly the *Madras Christian Instructor*, the organ of the Missionary body, conducted on the same principles as the *Calcutta Christian Observer*. The *Madras Native Herald* is the journal of the Madras

Free Church Mission. It is chiefly occupied with papers connected with the Free Church Institution at Madras. The *Madras Christian Herald* is a weekly paper connected with the Episcopal Church.

At Bombay we have the *Oriental Christian Spectator*, an excellent monthly journal, open to all fair Christian discussion, and the advocate of good measures by whomsoever propounded. The *Spectator* is to Bombay what the *Observer* is to Calcutta. The proprietors publish a monthly overland summary of Missionary intelligence for transmission to Europe. The *Bombay Witness* is a weekly paper in English, edited with much spirit and faithfulness. The *Dnyanodaya*, a monthly paper in the vernacular, is edited by the American Missionaries at Ahmednuggur. Its object is to provide the natives generally, and Christians in particular, with correct information on passing events.

There may be other religious journals, either in the sister presidencies or in the upper provinces in the vernaculars, with which we are unacquainted; should such be the case, we shall be happy to add them to the list.

In Ceylon there is at least one periodical, the *Morning Star*, English and Cingalese, devoted to the interests of religion.

In China, the *Chinese Repository* is a valuable record of men and things, as they were and are in the Celestial Empire. The friends of religion at the Cape support the *Cape of Good Hope Christian Magazine*, a spirited and ably conducted monthly.—*Calcutta Christian Advocate*.

DEATH OF MATEBE, A BECHUANA CHIEF.

Matebe was called to the saving knowledge of the Redeemer late in life, and was baptized, on profession of his faith, in 1841. "From the period of his conversion, he followed the Savior closely and not afar off." He died in 1845. The following particulars of his departure are given by Rev. H. Helmore, missionary of the London Missionary Society at Lekatlong.

"The Chief of the Batlapi, though too mean to stand before the monarchs of the East or the kings of Europe, has, according to our full belief, entered into the kingdom of his Heavenly Father, and received from the King of Kings that crown of righteousness which shall never fade. I visited

Matebe twice during his last illness, and was delighted with the calm, patient, and thankful spirit which he evinced.

Being much enfeebled by age and sickness, the Chief seldom spoke, except to make known his wants. At times, however, his spirit would revive, and, requesting his attendants to raise him from his bed, he frequently adored the goodness of God, entreating his family and people to embrace, and be steadfast in the Gospel of Christ.

The Sabbath previous to his departure, the symptoms of dissolution became apparent. Of this he was himself conscious, and calling his nephew, who had nursed him with great attention, he said:—"My son, remember God—He is almighty. Christ is almighty. He is able to save sinners. I am dying; but God has placed me in his right hand." His family having collected around him, he said:—"I am in the hand of God. I see his love. He is about to remove me from the world; but I rejoice in death. Farewell to-day, and the days that follow. I shall depart in the night. You will yet see me to-day and to-morrow; but on the night of the following day I shall die:—not at the commencement or middle, but when the shadows of darkness pass away: and when you rise in the morning, you will find me gone. Life is short; but God has long preserved me. To-day my life is in heaven. Christ clothes me in the garments of righteousness. Pray to God while you continue on earth. I have no sorrow in my death: my spirit lives in heaven." Turning to his sons, he said:—"I tell you this, that those not here may know. Pray to the Lord. Let us pray." He then covered his face and continued some time in prayer.

On Tuesday, he called for his aged partner, Mahutoo, and said,—"I am about to depart. My path is straight. I am going to the kingdom of my Father. There is no kingdom like that in the world. I leave to my successors the kingdom of Molehabangue. There is another inheritance which no one can take from me, that is the kingdom of heaven."

Afterwards he said, "My spirit waits for Jehovah; my soul sings as in the hymn,

'We've no abiding city here.'

I seek a city in heaven, where Jesus is.' He then prayed. At night he observed some of the attendants sleeping, and said to his nephew: "Those people will not see me any more. I shall be seen by you only." He then prayed. All lay down to sleep except the nephew, who lighted a candle and seated himself by the side of the dying chief. The night was passing away, the

candle had burnt out, and the cock crew, when Matebe opened his eyes and said, 'Raise me.' Being placed in a sitting posture, he leaned his head on his nephew's bosom and said: 'My spirit is in heaven;

I am no longer here.' After a moment's silence, during which there was neither sigh nor motion, the nephew put his hand upon his heart—it had ceased to beat. His spirit was with his Savior in heaven."

Other Benevolent Institutions.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

(Continued from p. 29.)

Sandwich Islands Mission.—The second mission *beyond sea*, under the direction of the American Board of Commissioners for Foreign Missions, was to the Sandwich Islands. These are situate in the North Pacific ocean, in about 19° to 22° North Lat. and 155° to 160° West Long. from Greenwich; and consist of five principal islands, with a few smaller ones, extending from Hawaii on the S. E. to Kauai on the N. W. The population is not far from 100,000, having greatly decreased within the half century preceding the arrival of the missionaries, in consequence of the introduction of foreign vices.

The mission was established in 1820. The manner of its reception is well known. "The preparatory work, which was expected to consume years of severe and dangerous labor, was done. The gods had been burned, and the whole system of idolatry destroyed. These isles were literally waiting for Jehovah's law."

The stations first occupied, were Kailua, on the island of Hawaii; Honolulu, on Oahu; and Waimea, on Kauai. The number of missionaries was seventeen, including seven female assistants and three native teachers. The first reinforcement was sent in 1822-3, and consisted of seven missionaries and assistants, with seven female assistants, and four natives, in all eighteen. Present number of laborers, twenty-five missionaries,—one physician,—two other physicians, ten other male and forty-one female assistant missionaries, and

one native preacher;—total seventy-nine. Number of stations, twenty.

"The first indications of special attention to religion" were apparent at Kailua, in 1827. The number of communicants at the close of 1828, was 108. At the time of the "great awakening" referred to below, 1837-40, additions were made of more than 20,000. The mission reported in June, 1840, 19 native churches, and 18,451 church members in good standing.

"State of the Churches.—It is remarkable that ten years have elapsed since the commencement of the great awakening at the Islands, and yet there has been so little open apostacy and disciplinable offence in the native churches. The number of members, as reported a year ago, was 22,652.

The whole number admitted by profession to the church under the care of the station at Hilo, is 8,744, and 223 have been received by certificate from other churches. Of these 1,722 have died, 344 have been dismissed to other churches, fifty-five have been excommunicated, and 497 are suspended. The present number in regular standing is, therefore, 6,379. These assemble on the Sabbath in about thirty congregations, embracing an aggregate of eight or nine thousand worshippers.—Mr. Lyons of Waimea, making a tour of inspection among the 'sixteen churches' under his care numbering 2,000 members, found them in a good condition. 'The elders generally,' he says, 'were actively and energetically employed in the discharge of their duties, and the church members, with few exceptions, were apparently free from any conduct that called for the exercise of discipline. All the schools and churches were living in strict accordance with temperance principles.' Mr. Paris, writing from Kau, where are more than a thousand members, bears witness that 'a large majority of the church hold

fast to their profession, grow in grace and in the knowledge of Christ, and give the most decided evidence of piety.'—Speaking of the church at Lahaina, Mr. Baldwin says that 'the church connected with this station has about eight hundred members. About six hundred of this number belong to the village of Lahaina, and two hundred are connected with the out-stations. There have been very few cases of discipline.' In the church at Wailuku, under Mr. Clark's care, whose numbers are about a thousand, thirty-two were suspended during the year, and fifty-five were admitted by profession, twelve restored to Christian fellowship, and eighteen propounded for admission.—Mr. Conde thus speaks concerning his flock at Hana, of about five hundred members; 'There have been but a few cases of apostacy among the church members, since my last report. It is seldom that we have been called to the painful duty of exscinding any of our number from the privileges of the church. Professors of religion have not only stood firm, as a general thing, in the midst of many adverse circumstances, but they have, on all occasions, borne testimony against prevailing vices and sins. Still they have not exhibited that spirit of prayer, that deadness to the world, and that ardent desire for the conversion of the impenitent, which are required in the gospel, and which are essential to the steady advancement of Christ's cause, among themselves and the people.' Mr. Hitchcock also bears favorable testimony concerning the church at Kaluaaha, on Molokai. 'One hundred have been admitted to the communion of God's people since the commencement of the present year. The church now consists of between seven and eight hundred members in regular standing. It may be said of them, in general, that they yield a willing obedience to the requisitions of the gospel, so far as they are enlightened in regard to them; but their ignorance, and what remains of the effect of a heathen education, are sources of many evils, which are not to be found in more favored churches.'—Mr. Armstrong has to speak of a church of some fifteen hundred members exposed to the trials and temptations of the metropolis. 'Some of my flock, I trust, are fighting successfully the good fight of faith, laying hold on eternal life. They are diligent in the use of the means of grace, regular in attending religious meetings; they seem to love the bread of life as they do their daily food, and their walk is such as becometh godliness. These are my joy and crown; they are the reward of my toil and care, and of all which the American churches have done

here. I trust they will be seen hereafter, shining as the sun in the kingdom of their Father. Others (and I am sorry to say that they are not few in number,) seem only to have a name to live. With this they are content.'—Mr. Parker writes concerning the neighboring church of Kaneohe, containing about two hundred and fifty members; 'There have been but few additions to the church during the last two years; though there are many, not communicants, who profess to be on the Lord's side, and give some evidence that they are so. We have but few cases of discipline in the church, and most of its members maintain, so far as we can judge, a consistent Christian walk.'—Mr. Rowell writes from Waioli, where are 182 members, that though some do apostatize, and gross sin is frequently detected within the church, he cannot but indulge a trembling hope that many true sons of Abraham will come forth from this mass of imperfection and ignorance in the final day.—Mr. Hunt, one of the last reinforcement, after having visited several stations, makes the following reflections, which doubtless admit of a general application to the churches in the Islands.

'Like most Christians at home, we had expected too much from a people just emerged from the lowest depths of heathenism. The fault was my own. Reflection should have taught me how imperfect their characters must necessarily be; what ignorance, grossness, weakness, fickleness, hypocrisy, and many of the sins of Paul's dark catalogue, must necessarily, in their influence at least, cling to and degrade them, and, for years to come, call for the patience, charity, prayer, and unremitting toil of the missionary. One year's residence in this field has convinced me of two things. One is, that a great work has been accomplished; the other, that as great a work remains to be done. To those who imagine that the objects of the Board are accomplished here, the work nearly complete, I would simply say, that if these churches owe their existence, under God, to the prayers and efforts of Christians in America, their existence and prosperity in future must, for years to come, depend upon the same.' "

"A Native Ministry.—The Committee feel, with their brethren of the mission, that it is of the utmost importance that the large native churches should be divided and placed under the particular care of native pastors, and that too at the earliest possible day. The civil government of the islands has passed, more than is desirable, into the hands of foreigners. This has resulted from the fact, that the inde-

pendence of the islands was sought by the native rulers and acknowledged by the great powers of the world before the people and government were really prepared for it. It was sought thus early by the native government, as the only way they could perceive of escaping from the violent and dangerous inbreakings of the public servants of those great powers. But the recognition of independence has brought the youthful nation into a position and into relations demanding more political and financial skill, more knowledge, address and self-confidence, than the native rulers possess. When the evil will be remedied, is more than can be known. It must probably be effected indirectly, by giving a native ministry to some hundreds of native churches, and teaching the ministers and people to manage their own ecclesiastical and spiritual affairs."

Printing.—The art of printing was introduced into the islands in 1823. The whole number of pages printed by the mission from the beginning, is about 150,000,000.

"Progress of Civilization.—Hana, on the island of Maui, is rather excluded from the world by its position. Yet Mr. Conde says:

'The physical appearance of this place has considerably changed since we commenced the station. Indications of increasing civilization are every where apparent. The spirit of enterprise among the people is evidently on the advance. The land,—of which there is a great abundance,—is becoming rapidly fenced with stone walls, into lots of various dimensions, for pasturage or cultivation. Some are raising cattle or horses, and some goats; others are cultivating different kinds of grain and vegetables. All are seeking in these various ways to increase the comforts of life. As a people they are improving fast in their temporal condition. Their habitations, although thatched as formerly, are generally neat and comfortable; and their clothing, which consisted, some six years ago, of native kapa exclusively, is now principally cloth. To our minds, I can assure you, the contrast between the present aspect of things here, and that which presented itself on our first arrival, is great, and not a little encouraging.

'Still the picture, as viewed by a sober and candid observer, exhibits many dark shades, with only here and there a bright spot to indicate that a beginning has been made. Should the important changes in the government which are anticipated on the return of the Hawaiian embassy, ever be realized, the people may advance more

rapidly in the improvements which they have commenced. In their present circumstances their energies, in a high degree, are necessarily crippled.'

Lahaina, on the same island, is, on the other hand, next to Honolulu, the most open to influences from without, and Mr. Baldwin thus speaks of the progress of that place in civilization.

'Among our three thousand people, there is already a considerable number of comfortable stone houses; there are also one hundred or more built of adobies (dirt bricks dried in the sun). About one hundred and fifty families eat at the table in our style; this is a great change from the native mode of eating on mats. Many sleep on foreign bedsteads, or rather bedsteads made in foreign style; and many have a pretty good supply of chairs, of cooking utensils and table furniture. Some of them have also clocks in their houses, or other time pieces. Last spring, at the dedication of a sectional meeting-house in this place, myself and family attended a feast, at which two hundred common natives sat down and ate at the tables. Lately they renewed the feast, and there were, I judged, about three hundred and fifty natives who all ate in the same style. This is an unheard of thing among the common natives at the Sandwich Islands. We hope it is a token for improvement in many things.'

So at Hilo, on Hawaii:

'Greater advances have been made by the natives in houses, fences, clothing and domestic comforts during the past year, than during any previous year of our residence here. Several village streets have also been laid out and wrought, and bridges are building, so as to form a pleasant drive for a phaeton. A broad road has also been, in a good measure, made for fifteen miles from Hilo towards Kau. This is to be continued to Kau; and it is hoped that it will be completed before the close of another year. Other roads and other public improvements are also in contemplation.'

"Romanism.—The general opinion in the mission appears to be, that the papists are apparently rather losing ground. One missionary writes as follows in respect to them.

'Strenuous efforts have been made to keep the waning cause alive. Four French priests met together in Hilo, a few weeks since, and, passing through the whole extent of my field, made a vigorous effort to rally their scattered forces, but to no effect. In some places where they had formerly collected considerable numbers to witness their mummary, they now, as I was in-

formed, found only three, four or five assembled. The truth is, the novelty of the thing is over, the curiosity of the people is sated, their good sense disgusted.'

Another has the following sound and judicious remarks concerning them.

'They still exist, however, as an organized community; but their principles of high exclusiveness have often brought them into collision with the government; and their adherents, being wholly confined to the lowest order and most ignorant class of inhabitants, they have gained no political influence in the nation. The most entire toleration is extended to them by the government; which excellent policy has doubtless contributed more than any thing else to allay all excitement in their favor. It was opposition from the rulers, in the first instance, that gave to the French an advantage which a Frenchman knows so well how to use. Give to the Roman Catholic full toleration, but take from him the power of the sword, and he is then thrown upon the merits of his system, by which he must stand or fall. Give the Protestant the same privilege and restrictions, and if he is faithful to his Master, with the scriptures in one hand and the sword of the Spirit in the other, he need not fear the result. Such, I think, is the position of the papists and Protestants in the Pacific; and what will be the issue, if faithful to our trust, I have long since ceased to doubt. Romanism cannot compete with Protestantism on an equal footing; and it is this inferiority which always leads it to appeal to the sword for its triumphs.'

The Committee close their account of this still highly favored mission with the following remarks by a member of it, written at the close of the year 1845.

'For several years past the interest in religion has been diminishing among this people. There have been extensive revivals in different places; but the fact that the religious feeling in the nation, as a whole, has been decreasing, should not be concealed. And the separation between the religious and irreligious part of the people is widening. Our influence with, and access to the latter has, for some time, been lessening; until but a small portion of them are in the habit of attending our religious meetings. Our congregations are almost wholly made up of the members of the church, or of such as profess to be inquirers. The others keep mostly aloof from our influence. This is more especially the case in those congregations where religion is in a cold state.

'But with all these abatements the gospel has not lost its power. Perhaps there is no part of the world where that power is,

in numerous instances, more visibly manifested than in these islands. Though subject to the same flows and depressions of feeling as are observed in other parts of the Christian church, there is this difference with a once heathen people; in times of religious depression the backsliders have not that cold and dead morality around them to fall back upon, and that external decency, derived from early education, which characterizes the older Christian communities. On the contrary they are prone to return to their former heathenish habits, or to adopt the more civilized vices imported by foreigners, to which they were previously addicted. It is this contrast which renders a time of religious declension with us more marked than it is in America.' "

AMERICAN INDIAN MISSION ASSOCIATION.

The fourth annual meeting was held in Louisville, Kentucky, October 29, 30, 31. T. G. Blewitt, of Mississippi, was chosen President, Rev. Adiel Sherwood, Corresponding Secretary, Rev. A. D. Sears, Recording Secretary, and C. Van Buskirk, Treasurer. The following is the account given in the annual report of the missionaries employed and the churches.

Missionaries—Northern Section.

Rev. Johnston Lykins, Miss E. McCoy, and brother Robert Simerwell and wife, among the Putawatomes. Brother Simerwell is a good mechanic, and is supported by the United States government.

Rev. David Lykins among the Shawanoes. Mr. L., it is expected, will soon labor with some other tribe, in order to avoid controversy.

Rev. B. M. Adams among the Weas.

Rev. James Cusick among the Tuscaroras.

Miss Osgood among the Weas.

Miss McCoy and Miss Osgood conduct schools for the education of children of the tribes among which they reside. Henry Skigget, a licensed minister, preaches among the Delaware and Stockbridge tribes in their own tongues, and through an interpreter in the Kickapoos.

Missionaries—Southern Section.

Rev. Joseph Smedley among the Choctaws and Creeks.

Br. Joseph Island, a converted Indian, among the Choctaws and Creeks.

Rev. R. D. Potts among the Choctaws.

Rev. P. P. Brown, among the Choctaws.

Br. H. W. Jones, a licentiate, among the Choctaws.

Mrs. Brown and Miss Chenoweth among the Choctaws.

Messrs. Potts and Brown are teachers in Choctaw Academy, and Mr. Jones conducts the agricultural concerns of the station. Pupils in Choctaw Academy, thirty-five; Miss Osgood's school, sixteen. Miss McCoy's is for the present suspended. The attendance in the Sabbath School Institution is represented as being more full than in other schools.

Churches.

One among the Shawanoes; two among the Creeks, and two among the Choctaws: over three hundred members; of whom thirty to forty have been baptized this year.

The whole amount of cash received from churches, societies and individuals, during the year, according to the treasurer's report, is \$3,502,67; and including receipts subsequent to the annual meeting and previous to the printing of the report, \$4,320,35. The portions which came from the several States, are as follows: from Kentucky \$1,536,50; Ia. 91,35; Mi. 772,52; Ala. 649,78; Ga. 696,03; Texas 2,50; Tenn. 408,77; Va. 41,50; Mo. 42,50; D. C. 35,00; Ill. 15,90; Del. 10,00; S. C. 2,00; Pa. 27,00; N. Y. 29,00.—*Macedonian, Cincin. ed.*

SOUTHERN BAPTIST CONVENTION.

Designation of Missionaries.

On Friday evening, the 18th of December, a large assembly were collected at the first Baptist church, (Richmond, Va.) to witness the designation of several brethren who are shortly to sail from this country, as missionaries to China. The company consists of the following persons:—Rev. J. Lewis Shuck and lady, Rev. T. W. Tobey and lady, Rev. M. T. Yates and lady, Dr. J. Sexton James, and Yong Seen Sarng, the native preacher. In consequence of continued illness, Rev. F. C. Johnson was unable to be present. The exercises were commenced by reading a hymn by Rev. R. Ryland; the congregation united in singing; prayer by Rev. D. Shaver; reading the scriptures by Rev. A. Hall; address to the congregation by Rev. J. B. Jeter; hymn, by Rev. M. T. Sumner; letter of instructions by the Cor. Secretary; designation prayer by the Rev. E. Kingsford. Addresses were then delivered by each of the missionaries. The occasion was one of deep interest.

These missionaries will be located at the city of Shanghai. In the early operations of the Board, it was determined to select this station in connection with the city of

Canton, as the positions most important to be occupied.—*S. Bap. Miss. Journal.*

BIBLE TRANSLATION SOCIETY (ENG.)

Sixth Annual Report.—"In reporting on the state of the translations, the Committee have to mention that the last work on which Dr. Yates was engaged, was the revision of the prophecies of Isaiah in Sanscrit. He read in proof the last pages of the book two or three days only before he left India.

In Bengali, the whole bible, the completion of which was mentioned in the last report, has at length issued from the press.

In Hindustani, there have been printed, in Arabic character:

	Copies.
Gospels and Acts	1500
Acts alone	4000

And in the Persian character:

Gospels and Acts	1500
Separate Gospels	3000

In all there have issued from the press during the year:—

	Volumes.
In Sanscrit	2,500
In Bengali	12,500
In Hindustani	15,000
Total	30,000

The distribution has greatly outstripped the printing. About 54,000 volumes have been distributed, containing smaller or larger portions of the word of God. And the total number printed since 1838 is 419,205.

Three years ago, the Committee expressed a hope in the annual report, that the time was not far distant, when the Society might be called upon to assist in the publication of the sacred scriptures, translated into some of the dialects of Western Africa. That hope, they now record with thankfulness to God, has been realized. Their beloved and honored missionary, Mr. Clarke, has sent home the manuscript of the first portion of St. Matthew's gospel in the Fernandian language, and a grant has been prospectively made, sufficient to defray the expense of printing a small number of copies as specimens for revision.

In concluding their report, the Committee call upon the members of their own denomination, in the first instance, and then upon their fellow Christians generally, to aid them in this blessed enterprise. The Bible Translation Society is doing a great work; a work in which every real Christian, and every lover of mankind, let his religious communion be what it may, should find occasion for devout thankfulness to God, and for the exercise of his holiest sympathies."

American Baptist Missionary Union.

RECENT INTELLIGENCE.

West Africa.—Mr. Clarke writes from Monrovia, Nov. 6-10 ;—where he had arrived with Mrs. C. on the 5th, from his voyage to the Gold Coast, mentioned at page 319 of our last volume. They had been on the ocean, contrary to their expectation and earnest desire, since the first of July. The detention had been greatly blessed, however, to their restoration to health. Mr. Clarke reports himself as having been for the past three months “in as good health as he ever was.” His family were also in perfect health. Of course, the necessity for their return to the United States is obviated. Mr. Clarke had heard from the Mission stations indirectly. All were doing well.

Mr. Clarke was to leave Monrovia for Edina Nov. 10.

The churches in the colony had been recently afflicted in the death of three valuable preachers. Rev. A. W. Anderson, formerly in connection with the Board, died at Monrovia, Nov. 10 ; and a few weeks previous, Rev. A. Cheeseman, father of Mr. Cheeseman of the Bassa Mission. Also, Rev. A. Jones, pastor of the church at Cape Palmas.

Teloogoos.—The assistants left in charge of Nellore station, continue steadfast and diligent in the gospel. An improved state of feeling prevailed in the community, at the last date, Sept. 17. Many came to obtain books ; and there were a few promising inquirers.

DEPARTURE OF MISSIONARIES.

The Rev. Edward C. Lord and his wife, Mrs. Lucy T. Lyon Lord, left New York for China, on Tuesday, Jan. 5, in the ship Houqua, Capt. T. D. Palmer. Mr. Lord is a native of Preston Hollow, N. Y., and a late graduate of the Theological Institution at Hamilton. Mrs. Lord is from Forestville, Chautauque Co., N. Y.,

and recently a teacher in the Female Institute at South Hadley, Ms.—Mr. and Mrs. Lord are to be stationed at or near Hongkong, in connection with the southern branch of the China mission.

Two missionaries of the Seventh Day Baptist denomination sailed in the same ship, Rev. Messrs. S. Carpenter and N. Wardner with their wives, designated also to missionary labor in China.

DONATIONS

Received in December, 1846.

Maine.

Friendship, Miss. Soc., James C. Morse tr.,	5,00
Sedgwick, 2d ch., viz.—Male Miss. Soc. 13,32 ; do., Fem. Miss. Soc. 22,34 ; do., Sab. school 4,84 ; do., Mrs. Lois M. Freetly 1,00,	47,00

Penobscot Aux. For. Miss. Soc., J. C. White tr., viz.—Col. at Assoc. 13,27 ; Charleston, ch. 5,44 ; Bangor, 1st ch. 35,63 ; do., 2d ch. 6,09 ; North Bangor, ch. 7,08 ; Etna, ch. and soc. 4,69 ; North Newport, Wm. Robinson 2,00 ; do., N. K. Gage 50c.,	74,70
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Bowdoinham Assoc.. W. R. Prescott tr., viz.—Mounmouth, 1st ch. 7,00 ; do., Rev. C. Case 10,00 ; Leeds, 2d ch. 2,00 ; Bowdoinham Village, ch. 2,48 ; do., for Burnan bible 2,80 ; Rev. J. W. Lawton 10,00 ; Fayette, Fem. For. Miss Soc. 11,66 ; Litchfield, Mrs. Stinson 50c. ; Col. at Assoc. 6,35 ; Hallowell, Karen Soc. 13,00 ; Chesterville, Mrs. Sarah Pease 3,00 ; East Winthrop, ch. 10,25 ; Wayne, ch. 20,25 ; a friend to missions 71c. ; for Rev. Wm. O. Grant's life membership of the A. B. M. Union,	100,00
	226,70

New Hampshire.

A female friend to missions,	5,00
Washington, Benjamin Smith	160,00
New Hampshire State Convention, George Porter tr.,	100,00
Hanover, ch.	9,00
Sanbornton, 1st ch.	7,50
	281,50

Vermont.

Coventry, Thomas Baldwin 1,00 ; Mrs. Mary Baldwin 1,00 ; Seth Bartlett 1,00,	3,00
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Massachusetts.

Groton, ch., mon. con.,	9,00
Barnstable Assoc., Z. D. Bassett tr.,	82,27
Boston, Harvard St. ch., mon. con. for Dec.,	40,00
do., Charles St. ch., mon. con. for do.,	8,18
do., Bowdoin Square ch., Board of Benevolent Operations, Wm. C. Reed tr.,	39,45
do., Blossom St. Sabbath school, for Rev. Mr. Dean's school, at Hongkong,	8,00
do., Gardner Colby's annual subscription for the support of Dr. Judson,	400,00
do., Tremont Temple Sab. school, W. A. Holland tr., being a penny a week contribution, for Mrs. Wade's school,	6,12
do., 1st ch., (of which \$50 is for China Mission, \$20 for the Indian Missions, \$25 for the support of Mr. Oncken, \$114,12 for support of Mr. Mason, and \$7 for support of a child in Mrs. Bullard's school named Wm. Collier,	216,12
West Wrentham, ch.	717,87
Brookline, Sab. school, for support of a child in the Assam Orphan School,	7,00
Cambridgeport, ch. 208,50; do., Mrs. Eunice Nichols	24,00
Methuen, ch.	218,50
West Acton, a female member of the church	13,44
Easton, Jacob Williams	1,12
Newburyport, 1st ch., S. Caldwell tr.,	6,00
Chester Factories, ch.	24,00
Fall River, Miss. Soc. of the 1st ch., for the life memberships of Philip Smith, John E. Carr, Alexander Carr, Henry Richards, George W. Read, Wm. E. Battey, and Wm. Boomer,	3,00
West Cambridge, ch., (\$12 of which is from the Sab. school, for Sabbath schools in Burmah.) for the life membership of David Clark,	703,07
Newton, Soc. for Miss. Inquiry in Theol. Inst., J. W. Capen tr.,	100,00
do., Upper Falls, ch., viz.—Mon. con. 2,50; Fem. For. Miss. Soc., Miss E. Jameson tr., 10,00; Miss E. Jameson, for the Assam Mission, 10,00,	9,85
Jamaica Plain, Sab. school, for the support of an Assamese youth named John O. Choules,	22,50
Mansfield, ch., mon. con.,	30,00
Roxbury, 2d ch., Robert W. Ames tr.,	19,16
Taunton, Green St. ch., for the life membership of Calvin Woodward,	26,00
	100,00
	2121,78

Rhode Island.

Rhode Island State Convention, V. J. Bates tr., viz.—Providence, 1st ch. and soc., Mrs. F. R. Arnold, to constitute her mother, Mrs. Elizabeth Rogers, a life member, 100,00; Mrs. C. E. Green, for her life membership, 100,00; Mrs. Hope Ives and Moses B. Ives, for the debt, 500,00,	700,00
Warren, ch.	51,20
	751,20

Connecticut.

E. G. Tibbals	3,00
Norwich, Charles Thurber, for the life membership of himself and Mrs. Lucinda A. Thurber,	207,00
Norwalk, Mrs. Marcy Ellis	50,00
	260,00

New York.

Pittsford, (Monroe Co.,) J. E. Maxwell	10,00
Rensselaerville Association, P. Tinklepaugh tr.,	140,05
Dutchess Co. Assoc., for the life membership of Rev. Joseph B. Breed, of Pine Plains, N. Y.,	123,00
Stillwater, Rev. Isaac Wescott	14,75
New York city, Stanton St. ch., viz.—Young Men's Miss. Soc., for the life membership of Rev. Stephen Remington, 100,00; Juvenile Miss. Soc. of Sabbath school, viz.: for Mrs. C. H. Vinton's school, 10,00; for the aid of Dr. Devan, 12,00; for Assam Orphan School, 12,00; an infant school scholar, for Mr. Abbott's Mission, 62c.,	134,62
do. do. do., 1st ch. Miss. Soc., for the life memberships of the following persons, viz.—Rev. Archibald Maclay, Wm. H. Wyckoff, Sylvester Pier, Mrs. Isabella Thomas, Rev. Josiah Hatt, Mrs. Mary T. Hatt, Mrs. Hannah Ring, of N. Y., Rev. John Smith, of Ohio, Spencer Wallace Cone, of Somerville, N. J., and Benjamin Fairbanks, of Jersey city, N. J., (\$500 of which is for the support of Rev. T. T. Devan, \$100 for the debt, and \$25 for Mr. Meeker's meeting-house,)	1000,00
Williamsburg, ch., viz.—Annual col. 59,64; "Karen col., after an address by Mr. Abbott," 31,86; Mon. con. 27,63; Penny-a-week Soc. 38,60; Sab.	1134,62

school, towards educating a boy named Alanson P. Mason, in charge of Mrs. Haswell, 25,00; do., for the Arracan Mission, 20,00; the whole for the life memberships of Rev. Alanson P. Mason and Rev. Josiah F. Jones, of Williamsburgh,	202,73	
Lake, ch., (Washington Co.)	3,75	
Buffalo, Mrs. Hannah Love	5,00	
Brooklyn, South ch., viz.—		
Loomis Ballard	50,00;	
Edmund Fish	10,00; P. Townsend	10,00; E. G. Roberts
5,00; cash	1,00;	
I. Flanders	5,00; A. Page	3,00; N. Young
3,00; I. Chadbourn	5,00; cash	5,00; G. Allen
1,00; Mr. Jacobus	2,00; for Rev. S. S. Cutting's life membership. Samuel R. Kelly, for Mrs. Mary M. Kelly's life membership and for the	
German Miss., 100,00,	200,00	
do., a lady	2,50	
	202,50	
Broadalbin, ch., mon. con., for the German Mission, 10,80; do., Sab. school, for the African Mission, 2,20,	13,00	
Harmony Assoc., (Chatauque Co.)	11,00	
Rondout, Peter Phillips	10,00	
Albion, ch.	5,00	
Orleans Assoc., B. Farr tr.,	2,00	
	1877,40	
New Jersey.		
Elizabethport, Wm. Wheden	5,00	
A friend to missions	1,00	
	6,00	
Pennsylvania.		
Washington, Fem. Miss. Soc., Miss E. M. Wilson tr., 22,14; Hollidaysburg, ch. 7,00; do., mon. con., 16,00; Reading, ch. 13,46; New Britain, ch. 14,00; Lewiston, ch. 15,00; Salem, ch. 2,00; Newcastle, ch., mon. con., 3,00—discount on the three last named sums, 25c.; Newtown, Fem. Miss. Soc., for Burman Mission, 16,00; George F. Lee, to constitute Franklin Lee, of Philadelphia, a life member, 100,00; Philadelphia, 12th ch. 37,00; do., Johnson Tolman 13,00; for the life membership of Rev. C. B. Keyes, of Philadelphia; Willistown, ch. 38,50; Curwensville, ch. 4,75,	356,60	
Duncansville, ch.	5,00	
Bridgewater Assoc.	37,00	
Abington do.	93,97	
Philadelphia, 2d ch., N. L., for a life membership to be named, 100,00; do., Mount Tabor, ch. 8,31; do., New Market St. ch. 22,75; do., Spruce St. ch. 25,00; Passyunk, ch. 5,26,	161,82	
Great Valley, ch.	66	
	660,05	

Maryland.		
Hampstead, G. M. Mathews	3,00	
Ohio.		
Achor, ch. 16,00—less for discount, 25c.,	15,75	
Ohio B. F. M. and Bible Soc., J. B. Wheaton tr., for two life memberships to be named,	200,00	
	215,75	
Illinois.		
Northern Illinois Assoc., A. J. Joslyn tr.,	45,00	
Elgin, ch., (Kane Co.)	5,00	
Knoxville, ch., mon. con.,	5,00	
Lyndon, Henry Cosmer	1,00	
	56,00	
Michigan.		
Michigan State Conven., Ypsilanti, ch.	15,00	
Wisconsin Territory.		
Prairie du Sac, ch.	1,00	
Racine, ch.	5,00	
	6,00	
England.		
London, Joseph Symm, his annual subscription,	4,67	
Legacies.		
Middleborough, Mass., estate of Andrew Cole, per Rev. Ebenezer Briggs executor,	41,12	
Proceeds of bank stock, the bequest of Rev. Jesse Mercer, of Washington, Ga., per Rev. B. M. Sanders executor,	3110,68	
	3151,80	
	\$9639,35	

Total from April 1 to Dec. 3, \$63,169,63.

BOXES OF CLOTHING, &c.,		
From Oct. 7, to Dec. 10, 1846.		
Mass., Boston, N. E. S. S. Union, per C. D. Gould, a package of tracts, for distribution,	10,00	
do., Holden, from friends, for Mrs. Goddard, Siam, per Eleanor Smith, a barrel containing dried fruits, &c.		
do., Webster, Bap. ch., for Mr. and Mrs. Haswell, Burmah, a box of clothing.		
do., Wenham, Fem. Benev. Soc. connected with the Bap. ch. and soc., per Rev. J. Keely, for Rev. A. Bingham, St. Mary's, a box of clothing, &c.,	20,00	
do., East Brookfield, no advice—a box of clothing marked Rev. F. Barker, Shawanoe.		
N. H., Henniker, Fem. Char. Soc., per Mrs. G. D. Mason, at the disposition of the Board, a box of clothing,	15,00	
N. Y., Whitestown, Ladies Sewing Society and others, per A. Newcomb, for Rev. M. Bronson, Assam, a box of clothing,	35,01	

R. E. EDDY, Treasurer.

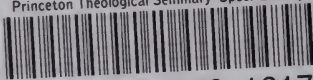
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